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ANTHONY FARINDON, HIS LIFE AND SERMONS.*

DR. JOHNSON remarked that the English language had from the Reformation to his time "been chiefly dignified and adorned by the works of our divines." Amongst English divines, Anthony Farindon, the intimate associate of John Hales, deserves a rank scarcely inferior to that occupied by Taylor, Barrow and Tillotson. Like Hales and Taylor, he passed without shrinking through the furnace of persecution, and like them he is entitled to our reverent regard, as an able expounder of that system of Christian doctrine which is known by the name of Arminianism. To modern sermon-readers he has been less familiarly known than he ought to be; partly, we believe, in consequence of the rarity and costliness of the folios, in which alone, until the appearance of the more convenient octavos the title of which we give below, his massive thoughts and eloquent periods were contained.

The editor of the new edition of Farindon, to which we now invite attention, Mr. James Nichols, has contributed a Critical Preface of some value to the student of the English language; and the Memoir by Mr. Jackson, the eminent Wesleyan minister, is characterized by an industrious collection of facts. There are not wanting indications that the biographer's sympathies with Hales (of whom he writes almost as much as of Farindon) are somewhat limited. Of both Farindon and Hales, as anti-Calvinistic writers, his appreciation is enthusiastic; but to Hales's incomparable vindications of freedom of inquiry and religious liberty he appears to give little heed.

We shall, we believe, perform a not unacceptable office to our readers in giving them a sketch, formed chiefly but not exclusively on Mr. Jackson's Memoir, of Farindon's life, and a brief critical estimate of his sermons, which we shall illustrate by a few quotations.

Anthony Farindon (the name is variously spelt *Farrington*, *Faringdon* and *Farndon*) was born at Sunning, in Berkshire, in the year 1596. Of his parentage and the place of his schooling no tradition has descended to us. When sixteen years of age, he proceeded to the University of Oxford, and entered himself a scholar at Trinity College. This college, though of comparatively modern foundation, enjoyed a good reputation, especially for its classical instruction; on the impor-

* The Sermons of the Rev. Anthony Farindon, B.D., Divinity Reader of His Majesty's Chapel Royal, Windsor: preached principally in the Parish Church of St. Mary Magdalene, Milk Street, London. To which is prefixed the Life of the Author, by the Rev. Thomas Jackson, S.T.P., Author of the Life of John Godwin, &c, with copious Indices, and a Translation of all the Greek and Latin Quotations. In 4 volumes 8vo. London—William Tegg and Co., Cheapside. 1849.

tance of which its founder, Sir Thomas Pope (the friend of Sir Thomas More), held a strong opinion. It appears from the Tanner MSS. in the Bodleian Library (quoted in *Oxoniana*, II. 252), that in the year when Farindon entered Trinity College, there were 106 inmates in it; a number exceeding the average found in the twenty-four colleges, of which thirteen had less and ten had more. Before Farindon became one of its scholars, it had received and instructed Thomas Allen, the mathematician, and Sir Edward Hoby; nearly contemporary with him were Chillingworth, Sheldon and Gilbert Ironside; and subsequently it has numbered amongst its alumni James Harrington, Sir John Denham, Sir Henry and Sir Thomas Blount, Ralph Bathurst, Daniel Whitby, William Derham, Thomas Warton and others.

In 1616, Farindon took his first degree in Arts, and in the year following was elected Fellow of his College. In 1620, having taken his Master's degree, he also entered into holy orders, and at once began to distinguish himself as a preacher. As the whole of Farindon's youth and early manhood was passed at Oxford, and the intimacies he there formed exercised a strong influence on the whole of his life, Mr. Jackson has done well in putting together all that can be ascertained or may be with probability conjectured respecting his life in the University.

"The celebrated William Chillingworth was a member of Trinity College, and about three years Farindon's academic junior; for in 1620, when the former took his first degree in Arts, the latter took that of A.M. They appear to have been residents in College together nearly twelve years. Chillingworth's friend, Gilbert Sheldon, was likewise a member of the same learned society, and proceeded A.M. in 1620: he was soon afterwards elected Fellow of All Souls, of which College he was made Warden in 1634. Few documents remain to connect the names of these eminent men with that of Farindon; but it is a fact satisfactorily established, that they were early friends and associates, and that one of their inseparable companions, the cement indeed of their union, was 'the ever-memorable John Hales of Eton,' after his return from the Synod of Dort. He was much older than his three friends, having been appointed Regius Professor of Greek in the very year in which Farindon entered the University. He resigned his Fellowship of Merton in 1613, when he was elected Fellow of Eton College, through the interest of Sir Henry Saville, who had been seven years Provost of Eton; yet neither Hales nor his patron was bound to perpetual residence there, but spent a great part of every year in the University. Indeed, Merton College had then become the attractive centre of all that was interesting in general literature, the liberal sciences, politics or theology; and retained that pre-eminence till the commencement of the Civil War, at which time some of the finest wits of that house and their confederates concocted many of the Addresses, Manifestoes, &c., which were published by the loyal party; while others of them became famous men among the Parliamentarians. Nor were the topics connected with civil and religious liberty confined to the youthful aspirants of that College; they became subjects of warm discussion in some others, Trinity itself not excepted."—*Life*, Vol. I. p. xix.

As Fellow of Trinity College, it became the duty of Anthony Farindon to receive some undergraduates as pupils. One of them, Henry Ireton, was destined to occupy a very conspicuous position on the public stage; and it is asserted that the relations entered into at the University between the tutor and this pupil materially affected the comfort and prosperity of the former at a somewhat critical period of his life.

This subject requires, as we shall presently shew, a more careful examination than Mr. Jackson has given to it. In 1626, Henry, the son and heir of German Ireton, Esq., of Attenton, Notts, became a gentleman commoner of Farindon's College. He was resolute and high-spirited, as well as gifted with fine talents. In the unsparing language of Anthony Wood, Henry Ireton was "a stubborn and saucy fellow towards his seniors." This was a time when resistance to long-established usages and the claims of excessive authority was becoming the national habit. At the sister University of Cambridge, Milton, at very nearly the same time, was found in opposition to Professorial authority, and impatiently complained to his friend Deodati,

"Nec duri libet usque minas perferre magistri;
Cæteraque ingenio non subeunda meo."

"And ill my soul a master's threats can bear,
With all the fretting of the pedant's war."

SYMMONS.

Upon the authority of David Lloyd, who mentions the circumstance in his "Memoirs," it is said that Farindon in his official capacity was called upon "to exercise a piece of discipline upon Ireton, for his ominous knavery in affronting his superiors. Whereupon Mr. Farindon said, many years before the war, that he would prove either the best or the worst instrument that ever this kingdom bred." No particulars have descended to us of Ireton's offence against college discipline, or of the punishment prescribed by his tutor. Mr. Jackson speaks of the latter simply as "a reprimand." Ireton, it is added, resented his tutor's conduct as a personal affront, and quitted the University. We learn from Anthony Wood that Ireton, having entered the University in 1626, took his Bachelor's degree in 1629, the earliest period, we believe, at which this distinction could be obtained. This is, as far as it goes, a presumption that Ireton was regular and assiduous in his studies.

It is probable that Farindon resigned his fellowship before he left Oxford, and trusted to the remuneration which he received as College tutor for the means of supporting a wife and a rapidly-increasing family. In 1634, he received at the hands of Dr. John Bancroft, Bishop of Oxford (who had enjoyed good opportunities of appreciating his fine powers as a theologian and a preacher, and his virtues as a man), his first ecclesiastical preferment; being promoted to the vicarage of Bray,* (worth about £120 per annum), a village about two miles distant from Windsor.

The next preferment received by Farindon,—Divinity Reader of

* The "Vicar of Bray" had previously become a proverbial expression for an unprincipled changeling. In the popular song, the story has been wrongly told of the 17th instead of the 16th century. The versatile person who made the "Vicar of Bray" notorious, was Simon Aleyn, or Allen, who was Vicar nearly half a century, receiving the appointment about 1540, and continuing to hold the benefice during the reigns of Henry VIII., Edward VI., Mary and Elizabeth. He was twice a Papist and twice a Protestant. He had seen two martyrs burnt at Windsor. Being taxed with his religious inconstancy, Allen vindicated his consistency, alleging he had always been true to his principle, which was "to live and die the Vicar of Bray." He fulfilled his purpose, and died in the possession of his preferment in 1588. See Aubrey's Letters, I. 67, 68; Fuller's Worthies, I. 113 (ed. 1840). Many vicars have been as selfish and versatile, but few have rivalled his candour or audacious wit.

His Majesty's Chapel Royal at Windsor,—was conferred upon him by Archbishop Laud; in whom the love of learning was as strong as his antipathy to Puritanism, and who was as forward to encourage Arminian as he was to depress Calvinistic divines. The date of this appointment was 1639. In the same year the Archbishop gratified Farindon by appointing to the vacant Canonry of Windsor, his friend, the “ever-memorable John Hales,” who was enabled to hold this preferment, together with his fellowship at Eton, by special dispensation.

The circumstance that had especially interested Laud in this latter remarkable and highminded man was somewhat singular. For the instruction of his intimate friend, Chillingworth, Hales composed his noted tract on Schism, in which he described heresy and schism as “two theological scarecrows,” church authority as a nullity, tradition as for the most part a figment, and the impatience of men to go beyond the measure of faith afforded in the Scriptures, as the common disease of Christians from the beginning. In addition to these startling truths, he described as one of the active causes of schism, “ecclesiastical ambition.” Laud, while he warmly admired the talent and learning of the tract, perceived that it breathed a spirit hostile to the Established Church. He sent for its author, who, whilst he made some personal concessions to the Archbishop, long and earnestly, in conversation and by letter, defended the positions he had taken in his tract. It is greatly to the credit of the Prelate that he not only forgave the opposition of Hales, but learnt (as Jared Sparks expresses it) “the singular simplicity of character, modesty and integrity of the man whose opinions he could not approve, and whose great powers he would gladly have employed in supporting a different cause.” The gift of the Windsor Canonry was bestowed upon Hales, almost against his will (for his humility was as profound as his learning), very soon after this transaction.

For a short time the happiness of the two friends, so considerably united at Windsor, was undisturbed. In tranquil studies and in learned and delightful intercourse, which Chillingworth probably sometimes shared, two years rapidly passed by. Before their expiration, the political and religious troubles which disturbed the entire remainder of their lives, rose like a dark and stormy cloud in the horizon. Hales, who had not been “over-hasty to marry,” was rich in the treasures of a splendid library. In its calm seclusion he hoped, but in vain, to escape observation. Farindon, a not less ardent lover of learning, was more quick than his bachelor friend to apprehend disasters; not so much on his own account as on that of a wife and six or seven children.

When the civil war broke out, Farindon and Hales at Windsor, as did Chillingworth at Oxford and Gloucester, sided with the Royalists and with the party of the Church of England. Both were too soon involved in trouble. Mr. Jackson, in describing the events that followed, is, we suspect, under the influence of an unreasonable partiality to the Stuart party, and a somewhat excessive antipathy against their Calvinistic opponents. We quote a passage in which the animus of the biographer is conspicuous enough:

“That two eminent men, both of whom had received ecclesiastical promotion through the influence of Archbishop Laud, should escape unhurt in the earliest of those days of anarchy, was more than could be expected from

the successful innovators; for the causes of the war were artfully made to hinge on episcopacy, the overthrow of which was to cure all the evils, civil and religious, under which the nation groaned! But besides this common pretext of republican dislike to both, Farindon was doomed to suffer peculiar hardships in consequence of the affront which Ireton had received when a Gentleman Commoner of Trinity College. Immediately after the second battle of Newbury, if not sooner, when nearly the whole of Berkshire was brought into subjection by the Parliamentary forces, Ireton maltreated his former Tutor, and revenged a piece of College discipline with a cast of his military office in plundering him and quartering himself in a spite (mean as himself) upon him. He was, with many children, turned out of all, and likely to have been starved, had not the memorable Sir John Robinson and his good parishioners of Milk Street entertained him charitably in those sad times.

"Ireton found the parsonage house of Bray so comfortable a domicile, that he is reported to have kept possession of it two years. In that case, Oliver himself must sometimes have been an inmate there, it being a good place of occasional rendezvous for different branches of the General's family. It might probably have been thus retained and occupied during the gradual consolidation of Cromwell's greatness; perhaps till near the time of the trial and decapitation of the King, when Woodward succeeded Brice in the living of Bray. It lay sufficiently near the metropolis, and on the side of it which was most convenient for receiving intelligence from the armies in the West." *Life*, p. xxvi.

The sole authority alleged by Mr. Jackson for this charge against Ireton is that of David Lloyd, who makes the statement in his account of Farindon included in his "*Memoires of the Excellent Personages that suffered by Death, Sequestration, Decimation, &c., in our late intestine Wars.*" London, folio, 1668. Remembering the near relation in which Henry Ireton stood to Oliver Cromwell (son-in-law), and the systematic and unscrupulous manner in which all the Royalist writers previous to the Revolution blackened the Protector and his party, it behoves us to accept with suspicion, extreme statements of this kind.

Ireton has, we know, been wantonly calumniated;* and the story told by David Lloyd, referred to by Walker in his *Sufferings of the Clergy*,

* Without and against evidence, he has been charged with instigating Fairfax to put Sir Charles Lucas and Sir Gorge Lisle to death at the siege of Colchester. Mr. W. D. Fellowes, in his "*Historical Sketches of Charles the First,*" has blunderingly ascribed to Ireton the enacting of a part in fact attributed to Henry Martin; the story being that he and Cromwell stood at one of the windows of the Painted Chamber as Charles passed through it to his execution, that they turned their backs on the King, and that Cromwell drew the pen across his companion's face, in indecent joy at having obtained the signatures to the death-warrant, then lying on the table.

Mark Noble, who deserves most of the contempt which Mr. Carlyle has plentifully heaped upon him, has exhibited in the life of Ireton, in his "*Memoirs of the Protectoral House of Cromwell,*" an amusing specimen of almost every fault that biography can have. This wise divine actually questions the personal courage of Ireton, when repeating the story of his refusing a challenge from Mr. Hollis, to whom he had given some affront. In common with many religious men of his day, Ireton, who did not hesitate to do battle in behalf of civil and religious liberty, and to brave all the consequences and horrors of war, entertained an unspeakable repugnance to private duelling, and pleaded conscience in reply to a challenge, putting up with a gross indignity from his opponent rather than violate his principle. Could the reverend biographer, who described himself as "*Rector of Barming,*" see nothing to admire in the high moral courage of Ireton, in asserting a principle which every wise and good man must applaud, at the cost of popular misunderstanding and contempt?

and now reproduced by Mr. Jackson, is so foul an imputation on his justice and honour, and is so totally at variance with what has come down to us on unquestionable authority respecting his character, that we could not accept it but on the strongest evidence. That there was little sympathy between the loyal divine and the republican commander, may be admitted. It may also be supposed probable that, having parted in dudgeon at Oxford, they would not meet at Bray with professions of regard on either side. But that Ireton would avenge himself on his former tutor by harshness and cruelty which would not have been practised towards an indifferent party, we must consider not probable. If we turn to republican authorities, the character of Ireton is presented to us as one of the noblest of his age. Cooke, the Chief Justice of Munster, has drawn it in very striking terms in the Epistle prefixed to "*Monarchy no Creature of God's making*:"—"For uprightness, single-heartedness and sincerity, *he exercised them to his enemies*; and though he was very sparing in his promises to the rebels, yet was he most liberal in his performance. *He was a most exact justiciary* in all matters of moral righteousness, and with strength of solid reason had a most piercing judgment and a large understanding." Ludlow, no mean authority, speaks of Ireton in terms of glowing veneration, and says that "he had erected a glorious monument in the hearts of good men, by his affection to his country, his abilitie of mind, *his impartial justice*, his diligence in the public service, and his other virtues." Two facts are mentioned by Ludlow which significantly illustrate the disinterestedness and the impartial justice of Ireton. When the Parliament proposed to settle £2000 a-year on him, he refused the pension, alleging that he did not need it, and that he rather desired to see the Parliament discharging the just debts of the nation, than making grants to individuals of the public treasure. The other fact cannot be better told than in Ludlow's own words:

"That day there fell abundance of rain and snow, which was accompanied with a very high wind, whereby the deputy (Ireton) took a very great cold that discovered itself immediately upon his return, but we could not persuade him to go to bed till he had determined a cause that was before him and the court martial, touching an officer of the army, who was accused of some violence done to the Irish; and as *in all cases he carried himself with the utmost impartiality*, so he did this, dismissing the officer, though otherwise an useful man, from his command for the same."

And now a word or two with respect to the value of Lloyd as an historical authority. Of late there has been a disposition, after nearly two centuries of neglect, to disinter this writer and revive his authority. What a contemporary, well qualified to judge, and ranking on the same religious and political side, thought of Lloyd as an historian, we can shew. Anthony Wood describes him as "a conceited and confident person," who had obtained among knowing men not only the character of a most impudent plagiarist, but that of "a false writer and mere scribbler, especially upon the publication of his *Memoirs, wherein are almost as many errors as lines*." (Ath. Ox., IV. 349.) Elsewhere, speaking of the same work, he says that it found "cold entertainment amongst men of authority and knowledge, because of the infinite errors of time, place and action;" and adds, that in consequence the author received a

prohibition from proceeding with the work, to which he had announced a supplement of "Church Worthies." (Ath. Ox., IV. 352.) When to this we add that Anthony Wood, when treating of the sufferings of Farindon, passes unnoticed this story respecting Ireton (whom he nevertheless reviles in customary royalist phrase), we may be permitted to treat it as an unauthorized fiction.

The reference to the story by Walker needs no regard. His own historical repute is not high, and the authorities he refers to are Wood and Lloyd.

That Ireton might occupy the vicarage of Bray as a military residence during his station in that district, is possible. But Anthony Wood mentions that when he and Lambert designed to draw up the Remonstrance to the army, in order to prepare them for proceeding to extremities with the King, they retired for the sake of privacy to *Windsor Castle*. Would not the vicarage of Bray have furnished the required privacy, had it been in the possession of Ireton?

It is, however, a melancholy truth that both Farindon and Hales were bitter sufferers by the progress of the civil war, that they were both ejected from their preferments, and suffered anxiety and want. Farindon and his family were generously assisted by Hales. The ejection from Bray took place about the end of 1643 or the beginning of 1644. Hales was also ejected from his canonry of Windsor; but, notwithstanding his refusal to take the Covenant, he was permitted to retain his fellowship at Eton for nearly eight years. Mr. Jackson conjectures that for several years (i. e. from 1644 to 1647) Hales generously supplied the means to his friend of maintaining his family. Eventually, through the friendly influence of John Robinson, Esq., an eminent merchant in London and a generous patron of the clergy then enduring persecution, Farindon was, about the year 1647, chosen minister of St. Mary Magdalene, in Milk Street, London. By what means he escaped the effects of the "Engagement" in 1649, is unknown. The refusal of Hales to take this oath, by which he would have to vow fidelity to the Commonwealth of England as established, without a King or House of Lords, led to his ejection, in 1650, from Eton College.

In the following year Farindon was driven from his now warmly attached flock in Milk Street by a proclamation forbidding any sequestered minister from preaching in any parish church in London, or within seven miles of it. At the same time an order was issued forbidding the harbouring of "malignants." Hales had found a refuge in the family of a Madam or Lady Salter, of Richkings, near Langley. This is said to be the same place which afterwards belonged to Lord Bathurst and the Duchess of Somerset, and was known by the name of Percy Lodge. Here King, Bishop of Chichester, also found an asylum. Hales was the chaplain of this little college, till, on the issuing of the Proclamation against harbouring royalists, he refused to endanger his host and hostess by remaining with them, and retired to the cottage of a faithful servant at Windsor. It is most affecting to know that this kind-hearted and excellent man was compelled to part with most of his books, which had cost him £2500, to support himself and assist his friends during his declining years. On one occasion Farindon was enabled to repay to Hales, then in abject poverty, a part, if not the whole, of the money which the latter had given him.

With his habitual generosity, Hales tried to prevent the repayment, alleging the probably greater necessities in future time of his friend and his family. It was on the same occasion that Hales in the confidence of friendship expressed his weariness of life, his expectation of a speedy removal, and his desire to be buried in a particular spot in the churchyard of Eton College. Mr. Jackson conjectures that Farindon tendered repayment to Hales on the occasion of having received from his flock at Milk Street a sum exceeding £400, collected amongst them to relieve the necessities of their persecuted and temporarily ejected pastor. According to his own showing, however, this collection was made for Farindon in or soon after 1651; but the interview and conversation between the two friends in Eton churchyard took place only a few months before Hales's death, which occurred May 19, 1656.

Farindon was enabled after a time to return to his duties at Milk Street. His services were resorted to by men of great eminence in the Church, such as Hammond, Pearson, Sanderson and Gunning. Hence Milk Street was once happily termed "the Scholars' Church."

It was Farindon's intention to compose a Memoir of his departed friend; but indulging too much in the fault of procrastination, so frequently characteristic of literary men, the work was not executed during the short remainder of his life. In September, 1657, he addressed a letter to Mr. Garthwait, cautioning him against admitting into Hales' Remains any spurious productions. The letter, prefixed to the "Golden Remains," contains notices of one or two of Hales's characteristics, so happily described, that its perusal increases our feeling of regret that the intended Memoir was never written.

Happily for our Sermon literature, Farindon was induced to prepare for the press a volume of Sermons, which was published in 1657 (the title-page erroneously bears date MDCXLVII.) and dedicated to his friend Robinson, then an alderman of London. The volume had a rapid sale, and its author was placed by its proceeds in a state of comparative affluence. He was preparing for the publication of a second edition, which he had carefully revised and corrected, when his life was suddenly brought to a close. He died in the country, either at Sunning Hill or Old Windsor, on the 9th October, 1658, and "his mortal remains were removed for honourable interment to St. Mary Magdalene, Milk Street, which was one of the churches consumed by the great fire of London in 1666, and never rebuilt." It is supposed that his wife died before him, as no mention is made of her in his will, which was drawn up a day or two before his death. He left two sons and four daughters. For them a handsome provision was made, far beyond their father's computation as evidenced in his will, by means of the sale of the Sermons. A second folio volume was published in 1663, and a third and concluding volume in 1674. The second volume was edited by Dr. Anthony Scattergood. The third had no responsible editor, and Mr. Jackson intimates his conviction that one sermon is not genuine; that on Ps. li. 12, which he describes as decidedly Antinomian in its doctrine. After this expression of opinion, it was, we submit, not right to insert the spurious sermon in the present collection.

It will be our purpose, in the remainder of this article, to give some account of Farindon as a preacher, illustrating what we may say by a few extracts from his sermons. It is indeed for the sake of these ex-

tracts that we shall string together the critical observations we may offer : but we would not have our readers to suppose that the passages we quote are at all distinguished beyond the general merit of the composition from which they are taken. There is a uniformity of excellence attaching to that composition which does not allow us to give too favourable a representation by any selections we could make. Farindon was as far removed as a man could well be from those fine writers who reserve their strength for special efforts of point and effect.

The theological position he occupied was in some measure peculiar to the time in which he lived. To say that he denounced Calvinism and retained Orthodoxy, would not, though it be true, accurately describe the peculiarity to which we refer. His orthodoxy was held by him in entire subserviency to the moral and practical purposes with which he identified Christianity. His frequent attacks upon the Calvinism of his day strongly develop this fact. They do not involve much argumentative discussion of the questions on which they touch ; but they invariably set those questions in the light supplied by the paramount obligation of Christian duty. The Preface to the first folio volume of his *Sermons* affords a fair account of the relation in which he stood to theological doctrine, and we will endeavour to illustrate what we have said by one or two sentences from it. He thus delineates the form of religious belief to which he was opposed :

“From hence it is that God is made more cruel than man, and yet more merciful than he is ; that men are saints, and yet the law impossible ; that the beginnings of obedience are set down for perfection ; that men are made perfect, and yet sin oftener than they obey ; that our endeavours are performances, and our weakest and most feeble thoughts are endeavours ; that hearing is faith, and faith fancy ; that imputed righteousness is all, when we have none of our own ; that we may be reputed good when we are notoriously evil ; that our election may be sure, though we do not make it so ; and that we must assure ourselves when we have more reason to despair ; that assurance is a duty, and to work it out is none. From hence it is that Christian liberty is let loose against Christ himself, and the Spirit brought in to contradict itself ; and God to do himself what he doth command ; that grace is miraculous and irresistible, and the will is but a word which signifieth nothing, or, if it do, it is that which cannot will. All these we find in the books and writings of some who have gained a name and repute in the world, presented indeed in a veil, but so thin, and with so little art of concealment, that they are understood by too many in that sense which the flesh will soon admit and make use of to all its purposes.”

The practical view he took of Christianity is especially traceable in what he says, in this Preface, on the subject of Justification :

“To add one instance more, in the point of justification of a sinner, in which, after sixteen hundred years preaching of the gospel and more, we do not well agree, and yet might well agree if we would take it as the Scripture hath reached it forth, and not burden it with our own fancies and speculations, with new conclusions forced out of the light to obscure and darken it : for when this burden is upon it, it must needs weigh according as the hand is that poiseeth it. And what necessity is there to ask whether it consist in one or more acts, so I do assure myself that it is the greatest blessing that God ever let fall upon the children of men ? or whether it be perfected in the pardoning of our sins, or the imputation of universal obedience, or by the active and passive obedience of Christ, when it is plain that the act of justification is the act of the Judge, and this cannot so much concern us as the benefit itself,

which is the greatest that can be given; I am sure, not so much as the duty, which must fit us for the act. It were to be wished that men would speak of the acts of God in his own language, and not seek out divers inventions, which do not edify, but many times shake and rend the church in pieces, and lay the truth itself open to reproach; which had triumphed gloriously over error, had men contended not for their own inferences and deductions, but for that common faith which was once delivered to the saints. And as in justification, so in the point of faith by which we are justified, what profit is it busily to inquire whether the nature of faith consisteth in an obsequious assent, or in appropriating to ourselves the grace and mercy of God, or in the mere fiducial apprehension and application of the merits of Christ; whether it be an instrument or a condition; whether a living faith justifieth, or whether it justifieth as a living faith? What will this add to me, what hair to my stature, when I may settle and rest upon this, which every eye must needs see, that the faith by which I am justified must not be a dead faith, but a faith working by charity, which is the language of faith, and demonstrateth her to be alive? My sheep hear my voice, saith Christ; they hear and obey, and never dispute or ask questions: they taste, and not trouble and mud that clear water of life."

Farindon's tendency to set forth Christianity in a practical form, was, on his part, a matter of natural disposition, quite as much as of theological belief. Thus we find in all his expositions of the practical bearing of Christian truth, a power of statement and appeal, which is as distinctive of the quality of the man, as any other characteristic belonging to him. His writings abound with such passages as the following, in which the evil of a mere formal attention to religion, as opposed to a strictly moral cultivation of the religious principle, is most forcibly pointed out.

"These formal worshippers do not only not love the command, but they do it for the love of something else. They love oppression and blood and injustice better than sacrifice. And all this heat and busy industry at the altar proceedeth not from that love which should be kindled and diffused in the heart, but, as the unruly tongue, is set on fire by hell, hath no other original than an ungrounded and unwarranted love of those profitable and honourable evils which we have set up as our mark, but cannot so fairly reach to if we stand in open defiance to all religion. And therefore when that will not join with us, but looketh a contrary way to that which we are pressing toward with so much eagerness, we content ourselves with some part of it, with the weakest and poorest and beggarliest part of it, and make use of it to go along with us, and countenance and secure us in the doing of that which is opposite to it, and with which it cannot subsist. And so well and feelingly we act our parts, that we take ourselves to be great favourites and in high grace with him whose laws we break, and so procure some rest and ease from those continual clamours which our guiltiness would otherwise raise within us, and walk on with delight and boasting, and through this seeming and feigned Paradise post on securely to the gates of death. In what triumphant measures doth a Pharisee go from the altar? What a harmless thing is a cheat after a sermon? What a sweet morsel is a widow's house after long prayers? What a piece of justice is oppression after a fast? After so much ceremony, the blood of Abel himself, of the justest man alive, hath no voice. For these outward performances and this formality in religion have the same spring and motive with our greatest and foulest sins. The same cause produceth them, the same considerations promote them, and they are carried to their end on the same wings of our carnal desires. Do you not wonder that I should say, the formality and outward presentments of our Devotion may have the same beginnings with our sins, may have their birth

from the same womb, that they draw the same breasts, and, like twins, are born and nursed and grow up together? Doth a fountain send forth at the same place sweet water and bitter? No, it cannot: but both these are salt and brinish; our sacrifice as ill smelling as our oppression, our fast as displeasing as our sacrilege, and our hearing and prayers cry as loud for vengeance as our oppression. We sacrifice, that we may oppress; we fast, that we may spoil our God; and we pray, that we may devour our brethren. Like mother like daughter, saith the Prophet. They have the same evil beginning, and they are both evil. Ambition was the cause of Absalom's rebellion, and ambition sent him to Hebron to pay his vow. Covetousness made Ahab and Jezebel murderers, and covetousness proclaimed their fast. Lust made Shechem, the son of Hamor, a ravisher, and lust made him a proselyte, and circumcised him. Covetousness made the Pharisee a ravening wolf, and covetousness clothed him in a lamb's skin. Covetousness made his Corban, and covetousness did disfigure his face, and placed him praying in the synagogues and in the corners of the streets. They have both the same cause, for the same motives arise and shew them both. The same reason maketh the same man both devout and wicked, both abstemious and greedy, both meek and bloody, a seeming saint and a raging devil, a lamb to the eye and a roaring lion.*

The quotation we have just given is immediately preceded by a description of the Love of Goodness, which touches to its very core the sympathy in favour of goodness implanted in the human heart.

"Love is of a quick and operative nature, and cannot rest in shows and formalities, but will draw them home to the end for which they were ordained. Love presenteth the gift, and the heart also, and, before he cometh to the altar, maketh the worshipper himself a sacrifice. Love doth not stay at the porch, but entereth the Holy of Holies; doth not stay in the beginnings, but hasteth to the end; doth not contract the duty, but extendeth it to the utmost; doth not draw pictures, but men; doth not sacrifice the beast only, but offereth and consumeth us, bindeth us wholly to the work, forceth and constraineth us, never letteth us rest till we have fulfilled the will of him that commandeth, improveth sacrifice to obedience, hearing to practice, fasting to humility and repentance. Love may begin but never endeth in ceremony. And this is the reason why religion hath so many professors and so few friends, so many salutes and so many contempts flung upon her; why she is so much spoke of, as the bird of Jupiter, that eagle which must carry us to heaven, but hath no more regard than the sparrow on the house-top or the owl in the desert; why it is so much talked of and so little practised. For men do not love it because it carrieth a kind of majesty and beauty along with it, and striketh every eye that beholdeth it. Because men speak well of her in the gates, and we cannot but speak well of her whilst we are men, therefore we are willing to give her a salute in the midst of all those horrid and hellish offices which are set up against her. We give her a bow, and let her pass by, as if her shadow could cure us; or we lay hold on the skirts of her garment, touch and kiss them; are loud and busy in the performance of the easiest part; bind the sacrifice with cords to the horns of the altar, but not our lust and irregular desires; but let them fly to every object, every vanity; which is to sacrifice a beast to God, and ourselves to the devil."†

Farindon's power did not lie in the superior strength of his logical faculty; and his sermons are not at all remarkable for an adherence to strict rational sequence, in their construction. His text seldom serves

* Farindon's Sermons, Vol. I., folio, p. 75.

† Vol. I. p. 75.

to suggest to him any one topic of discourse upon which he concentrates his thought ; but it is his habit to take occasion from the words of the text to diverge from its main object into various paths of reflection which may open to him on either side. Thus from the text, Galatians vi. 7, "Be not deceived : God is not mocked : for whatsoever a man soweth, that shall he also reap," we are treated with discussions on self-deceit and mockery of God, in their general application, before the great lesson to which these things are intended to be entirely subordinate is entered upon. This method obliges the preacher to travel over a very extensive field indeed ; and accordingly we frequently find, under one text, a number of separate sermons, each of which is devoted to its own topic, irrespective of any close connection with the other topics among which it is classed. Farindon is thus widely distinguished from such a preacher as Barrow, whose discourses are exhaustive expositions of certain defined subjects indicated by the texts : and the distinction prevails not only with regard to their respective plans of sermonizing, but also with regard to their different treatment of the points on which they dwell in carrying out these plans. Barrow contents himself with saying what he deems proper to the fulfilment of his general purpose ; but Farindon manifests a genius for expansion which no such purpose can control. He often excites our surprise at the affluence of thought he quite incidentally displays. In the mere opening of his sermon on *Mercy*, for instance, he gives a picture of the virtue he has afterwards to expatiate upon, which is so freely and fully drawn, that in the case of another man it would have quite destroyed the effect of any future effort to unfold the subject. In his case, however, the development proceeds, in the exhibition of new riches, for which the introductory display is only a fitting preparation.

"We have laid hold of one branch of this tree of life, and beheld what fruit it bare. We must now see what we can gather from the second, mercy or liberality, which groweth upon the same stock, is watered with the same dew from heaven, and bringeth forth fruit meet for repentance and answerable to our heavenly calling. Whether you take it in *actu elicito* or in *actu imperato*, whether you take it in the habit or in the act, which is *miseri-cordia eliquata*, that which runneth from it in the melting as it were, the love of mercy includeth both, both a sweet and heavenly disposition, a rich treasury of goodness full and ready to empty itself, and those several acts which are drawn out of it, or rather which it commandeth. And here, though miracles be ceased, yet this, by the blessing of the God of mercy, retaineth a miraculous power ; healeth the sick, bindeth up the wounded, raiseth the poor out of the dust, and in a manner the dead to life again, upholdeth the drooping and fainting spirit which is ready to fail, intercedeth and fighteth against the cruelty of persecutors, filleth up the breaches which they make, raiseth up that which they ruin, clotheth the naked whom they have stripped, buildeth up what they have pulled down, and is as a quickening power and a resurrection to those whom the hand of Wickedness and Injustice hath laid low and even buried in the dust. A branch it is which shadoweth and refresheth all those who are diminished and brought low by oppression, evil and sorrow.

"And these two, Justice and Mercy, are neighbouring branches, so entwined and entwined one within the other that you cannot sever them. For where there is no justice there can be no mercy, and where there is no mercy there justice is but gall and wormwood. Therefore in the scripture

they go hand in hand. Unto the upright man there ariseth light in darkness; he is gracious, and full of compassion, and righteous. There is an eye of justice, a single and upright eye, as well as an eye of mercy. There is an eye that looketh right on; and there is a bountiful eye; and if you shut but one of them, you are in darkness. He that hath an evil eye to strip his brother, can never see to clothe him. He whose feet are swift to shed blood will be but a cripple when he is called to the house of mourning; and if his bowels be shut up, his hand will be soon stretched out to beat his fellow-servants. It becometh the just to be thankful; in their mouth praise is comely, it is a song, it is music. And it becometh the just to be merciful and liberal. Out of their heart mercy floweth kindly, streameth forth like the river out of Eden, to water the dry places of the earth. There you shall find gold, and good gold, bdellium, and the onyx stone, all that is precious in the sight of God and man. But the heart of an unjust man is as a rock, on which you may strike and strike again, but no water will flow out, but instead thereof gall and wormwood, blood and fire, and vapour of smoke. The tender mercies, the bowels, of the wicked are cruel. Their kisses are wounds, their favours reproaches, their indulgences anathemas; their bread is full of gravel, and their water tainted with blood. If their craft or power take all, and their seeming mercy, their hypocrisy, put back a part, that part is nothing, or but trouble and vexation of spirit. Thus do these two branches grow and flourish and bring forth fruit, and thus do they wither and die together.

"And here we have a fair and full vintage. For indeed Mercy is as the vine which yieldeth wine to cheer the hearts of men: hath nothing of the bramble, nothing of the fire, nothing that can devour. It yieldeth much fruit, but we cannot stand to gather all. I might spread before you the rich mantle of Mercy, and display each particular beauty and glory of it. But it will suffice to set it up as the object of our *Love*. For as Misery is the object of our Mercy, so is Mercy the object of our Love. And we may observe, it is not here *to do* mercifully as before *to do* justly (and yet if we love not justice we cannot do it); but in express terms, the Lord requireth that we *love* Mercy; that is, that we put it on, wear it as a robe of glory, delight in it, make it, as God doth make it his, our chiefest attribute to exalt and super-exalt, and make it triumph over Justice itself. Justice and Honesty give every man his own; but Mercy openeth those treasures which Justice might lock up, and taketh from us that which is legally ours, maketh others gatherers with us, and partakers of our basket, and bringeth them under our own vine and fig-tree. This is the victory and triumph of mercy."*

It would be difficult to say whether Farindon is most to be admired for the earnestness of his appeals to the conscience, or the acuteness of his spiritual discernment: but the union of these two things confers a charm upon his writings whose moral effect has never been exceeded. The limitation of our space does not allow us to illustrate this part of our subject as we could desire to do; but the following passages on the natural reasons which exist for the exercise of justice and mercy toward mankind, may serve to shew how he pierces to the depth of a question, while he is professedly employed in enforcing its claims upon the life.

"Nature itself hath hewn and squared all mankind, as it were, out of the same quarry and rock, hath built them up out of the same materials into a body and society, into a city compact within itself. For the whole world is but as one city, and all the men therein, in respect of mutual offices of love, are

but of one corporation. Look unto the rock out of which you were hewn, and the hole of the pit whence you were digged: look unto the common seed-plot out of which you were all extracted, and there you shall discover that near relation and fraternity, that maketh every man a neighbour, a brother to every man; how they are not only together children of corruption, and kin to the worm and rottenness, but the workmanship of the same immortal hand and illimited power, sons of one father who hath built them up in his image and according to his likeness, which though it may be more resplendent and more improved in one than in another, yet is that impression which is made and stamped on all. From the same rock are hewed out the weak and feeble man, and *Isk* the man of strength, who hath milk in his breasts and marrow in his bones. From the same hand is that face we turn away from, and that face we so much gaze on; the scribe and the idiot; the narrow understanding that receiveth little, and the active and piercing wit, which runneth to and fro the earth; the plain simple man, that hath no ends, and the subtle politician, who multiplieth his every day and can compass them all. Of the same extraction are the purple gallant and the russet pilgrim. And he that made all, casteth an equal eye on all, bindeth every hand from violence, and every heart from forging deceit, maketh every man a guard and protection to every man, giveth every man a guard and conduct for himself and others; and to every man the word is given, *Touch not another, and do him no harm*. Thus hath God fenced us in and taken care that the strong man bind not the weak, that the scribe overreach not the idiot, that the politician supplant not the innocent, that the experienced man defraud not the ignorant; but that every man's strength and wit and experience and wisdom should be advantageous, and not hurtful to others; that so the weak man may be strong with another man's strength, and the ignorant man wise with another's experience, and the idiot be secured by the wisdom of the scribe."*

"When thou seest a man, thou beholdest thyself as in a glass: in him thou beholdest thyself, now cheerful and anon drooping; now standing and anon sinking; now in purple and anon naked; now full and anon hungry: thou seest thyself in the weakness, in the mutability, in the mortality of thy condition; and his present necessities are not only a lesson and an argument which plainly demonstrate to thy very eye what thou or any other man may be, but withal a silent and powerful appeal to thy Mercy, a secret beseeching thee, I might say a legal requiring thee, to do unto him as thou wouldst be done to in the like case, which thou art as liable to as he; to be of the same mind now which thou wilt be certainly of, when with this *Lazar* thou liest at the gates of another."†

The quotations already given must have convinced our readers that Farindon had a fine imagination at his command. Perhaps, however, it would be most correct to say, that his peculiar faculty, in this direction, was that of apt and varied illustration, rather than that of imaginative representation. Of the latter faculty, however, some striking proofs might be given. Here, for example, is a figure, wrought up with consummate skill:

"As the statuary by his art and with his chisel doth work off all that is unnecessary and superfluous, and having finished and made his work complete in every part, fixeth it, as the lively representation of some god or goddess, or heroic person, whose memory he would perpetuate in the minds of those who are to look upon it; so doth the prophet Micah here, being to delineate and express the true servant of God in his full and perfect proportion, first

* Vol. I. p. 123.

† Vol. I. p. 140.

out of the lump and mass which made up the body of the Jews' religion, he striketh off that which was least necessary and most abused, all that formality and outward ceremony in which they most pleased themselves; *burnt-offerings and calves of an year old*, these he layeth aside, as that which may be best spared, as that which God did not require for itself, or for any good there was naturally in it; and then he draweth him out in every part, in those parts which do indeed make him up in that perfection in which he may shine as a great example of eternal happiness. *Wherewith shalt thou come before the Lord, and bow thyself before the high God? Not with burnt-offerings*; those he putteth by, as no essential materials, as the scurf and least considerable part of religion; but with thy heart and with thy will and affections, with a just and merciful and broken heart: with these thou shalt walk with him or before him, even with justice and mercy and humility, with those graces which will make thee like unto him; and transform thee into the image of God, and set thee up as a fair statue and representation of thy Maker. *He hath shewed thee, O man, what is good.*"*

We must now tear ourselves from our task, having but in a small degree accomplished the work we undertook. It will be perceived, indeed, that the specimens we have presented have been almost all taken from the same portion of the writings under review. Our concluding extracts will be directed to shew, that the wonderful expansion of thought and reflection we have attributed to Farindon, was united with an ability to compress the results of his reflection into sentences of a proverb-like compactness.

"We may talk what we please of Marcion and Manes, of Hereticks and of the Devil, as interpolators and corrupters of Scripture; but it is the wickedness of men's hearts that hath cut and mangled it, and made it what we please."†

"The Law of God, as well as of Man, is evidence for us that our possessions are ours; but it is evidence against us if we use them not to that end for which God made them ours."‡

"He that cannot be a seraphical divine may be a Christian: he that cannot be a rabbi may be an honest man."§

"Sin is an offence against the creation, a breach and inversion of that order which the wisdom of God did at first establish in the world."||

"The Thief twists the altar that hangs him; the Envious eateth out his own heart; the Angry man slayeth himself; the Wanton beast is burnt up with his own heat; the Ambitious breaketh his own neck."¶

"We never turn our back to Jerusalem but we make forwards to a strange land."***

"Prejudice is a rooted and a lasting evil, an evil we are jealous of because we think it good; and we build upon it, as upon a sure foundation, so that he that looketh but towards it, that doth but breath against it, appeareth as an enemy, that cometh to dig and cast it down."††

"The sum of all Christianity is made up in this, to level and place all our hope where it should be, on God through Jesus Christ our Lord, to love him and keep his commandments, which are both open and easy when we are willing."‡‡

When we turn over the leaves of such works as these Sermons of

* Vol. I. p. 71.

† Ibid. p. 140.

|| Vol. II. folio, p. 930.

** Vol. II. p. 594.

‡‡ Ibid.

† Ibid. p. 98.

§ Vol. I. p. 437.

¶ Ibid. p. 931.

†† Preface to Vol. I.

Farindon, we are apt to think that in the matter of pulpit eloquence, we ourselves are fallen upon degenerate days. It is not only true that modern preachers, whether for learning or genius, can scarcely be compared with such men as this; but it is also to be feared that modern congregations would turn away from the food here provided, as from "strong meat which they are not able to bear."

COLERIDGE'S CONSCIENCE.

"I believe, and hold it as a fundamental article of Christianity, that I am a fallen creature, and that I am of myself capable of moral evil, but not of myself capable of moral good, and that an evil ground existed in my will, previously to any given act, or assignable moment of time, in my consciousness. I am born a child of wrath. This fearful mystery I pretend not to understand. I cannot even conceive the possibility of it,—but I know that it is so. My conscience, the sole foundation of certainty, commands me to believe, and would itself be a contradiction, were it not so—and what is real must be possible."—*Confessio Fidei*.

TRULY this infallible conscience of Coleridge, which commanded him to believe that of which he could not even conceive the possibility, must have been a marvellous entity. And how did he contrive to satisfy himself of its infallibility, in the revelation of a doctrine which does not appear to have been ever previously suggested by the conscience of any other individual? The doctrine of original sin had always been supposed to have been taught in the Scriptures, and the knowledge of it to have been derived solely from them. Those who hold it indeed, at least many of them, think they find a confirmation of the doctrine in the workings of their own minds, and it was (to the best of my knowledge) reserved for Mr. Coleridge to lay its foundation in his own consciousness. How is it that, if this doctrine be a natural product of conscience, it was never suggested to Socrates, Plato, Cicero, Bacon, Locke, or any other philosopher, ancient or modern? Is there any better reason for believing the conscience of Coleridge to be infallible than that of many an honest inquisitor, who has considered himself to be doing God service by torturing and roasting to death Jews and heretics? Would Coleridge himself claim a superiority, in matters of conscience, to Saul of Tarsus? Yet the conscience of the latter led him to breathe out threatenings, and to persecute the followers of Christ; and how deeply did Paul the apostle repent of these deeds of his former life! In truth, the above quotation from Coleridge looks much more like the hallucination of opium, than the reflection of a philosopher.

In the 7th letter of the Confessions of an Inquiring Spirit, Coleridge says, "I know of no religion not revealed." How is this consistent with the passage commented on, which (if I understand it) makes his own conscience an independent and infallible source of religious doctrine? To the reasonings of the Confessions, in general, I entirely accede. They are sound, rational and satisfactory. *O si sic omnia dixisset!*

ADDRESS OF THE REV. JOHN KENRICK, JOINT VISITOR, AT THE
CLOSE OF THE THEOLOGICAL EXAMINATION IN MANCHESTER
NEW COLLEGE, JUNE 24, 1852.

THE remarks which were made yesterday by the Chairman of the College Committee in delivering the Prizes to the students, preclude the necessity of my saying anything respecting their general conduct during the session, except to confirm the favourable report which he gave. It was pleasant on that occasion to see ability and diligence rewarded by marks of distinction; it has been even more satisfactory to-day to perceive that the same diligence has been exerted on those parts of academical study in which zeal is not quickened by the useful, but still artificial, stimulant of emulation.

These periodical assemblages of the friends of the College are attended with many delightful feelings; not the least of them is the pleasure with which old friends meet and greet each other. But they must also be saddened at times by the perception that some places are vacant which we have been accustomed to see filled. Happily, though our venerable friend Mr. Kentish no longer appears amongst us, listening with patient attention and candid judgment through the hours of the most protracted examination, we know that his interest in our proceedings has suffered no diminution, and that he will be gladdened in the retirement which age naturally seeks, by hearing how well the character of the Institution has been maintained by its present students. The absence of another friend from the same neighbourhood impresses us more painfully. When a layman, like Mr. Eyre Lee, after long experience of life, comes so regularly to attend the meetings of the College in which he was educated, he bears the strongest possible testimony to the value of that training which he received within its walls. We miss him here, where his character and position gave weight to our assemblages; we miss him in the hour of social enjoyment, which his kindly cheerfulness enlivened; we miss him in those deliberations in which his good sense and sound principle enabled him to bear so valuable a part. Let us hope that though he is taken from us, there will never be wanting among our laity men ready to shew their gratitude to their Alma Mater, by giving to her the sanction of their presence and the aid of their counsel.

The suggestions which I now proceed to offer to our young friends who are preparing themselves for the Ministry will be in some measure a continuation of those which I addressed to them at the close of the last Examination. I then remarked that the best improvement of the period of academical study would be made, by confining themselves as much as possible to the proper business of the academical course. I pointed out to them that the period of study and the acquirement of knowledge was preliminary to that in which the fruits of preparation are to be gathered in active life; and that too eager a desire to anticipate practical duty might defeat its own end, by preventing the student for the ministry from furnishing himself with that variety of knowledge which the due discharge of his profession will demand.

Yet I am so far from wishing the practical application of the studies you are pursuing to be banished from your thoughts, that I would

have it constantly kept in view, even from the first moment when you determine to devote yourselves to the ministerial office. Nothing could be more effectual in preventing the disappointment to which we are sometimes exposed, when those who have been receiving instruction, given for the purpose of preparing them to exercise this office, abandon their professed design in the progress or at the conclusion of their studies, and apply to other objects the knowledge which they have acquired. Nothing could be more likely to produce a conscientious use of all the means of improvement which are placed at your disposal, to check the unprofitable waste of time, and prevent the encroachment of any habit detrimental to future usefulness. The end should be kept in view from the beginning, in order that from first to last there may be a steady progress towards its attainment. What, then, is the end? It is, that when you take the pastoral charge of a congregation, you may be qualified to instruct them in divine truth, to guide them in doubt and difficulty, to console them in sorrow, to reclaim them from error and sin, and aid them to make perpetual progress in the Christian life. The practical result which you should constantly keep in view is to be prepared for entering on these arduous duties. I would by no means undervalue the practical talent of working the machinery and directing the operations of religious and benevolent societies, or the gift which enables a young minister to be the spokesman of a philanthropic meeting. These, however, are not commonly duties of immediate urgency. You will generally find these places already occupied by persons of experience and competent skill; and time, with the gradation of service by which practical aptitude is gained, will qualify you to take your part. But when you enter on pastoral duty, you succeed most commonly to a vacant place—a place left vacant, probably, by some one who has filled it for many years, and in the minds of whose hearers there is a high standard of ministerial qualification. Under any circumstances the comparison must be trying to you, who are thrown entirely on your own resources, and with the disadvantage of youth and inexperience are expected to supply the place of one who had passed years in his Master's service. I believe that if we could consult those who have gone through such a trial, they would tell us that the chief source of their painful consciousness of deficiency, and that self-dissatisfaction which they experienced, was that they felt themselves not sufficiently conversant with the practical side of religion, and therefore not able to teach it practically. For this deficiency no knowledge of scientific theology or speculative ethics can compensate. "The Lord hath given me the tongue of the learned," says the prophet Isaiah, "that I might speak a word in season to him that is weary." This practical application of religious knowledge should accompany all your studies of the records, the evidences and the doctrines of religion, or it will be barren of those results which to you, as religious teachers, are by far the most precious. Let your most diligent attention be given to the investigations through which you are conducted, designed to establish the authority of the books of Scripture, to fix their age, their text, their interpretation. Knowledge of these things is essential to the character of a well-furnished teacher of religion. But be assured that if you have been satisfied with this knowledge; if you have not made yourself familiar with their contents,

in a practical as well as a scientific view ; if you are not imbued with their spirit ; if you have not the free command of their phraseology to be the clothing of your instructions and your devotions, you will not be able to touch the hearts of those whom you address. In your inquiries into the evidences of natural religion you must search all things, even the deep things of God, and questions must pass under your review demanding the utmost subtlety of the intellect to understand and resolve them. Endeavour to resolve them, that they may not again perplex you, and that you may be able to guide others through the labyrinth : but if these speculations have been the whole of your religious exercises ; if no religious affections have sprung up from them or beside them, you will speak coldly and vainly to your hearers, when you exhort them to veneration and love, to faith and submission. The foundation of human duty may have been investigated with the most careful comparison of the theories which have been propounded concerning it ; you may be able to assign a motive for the cultivation of every virtue ; but you will have little power as preachers of righteousness if you can only repeat what you have learnt ; if your instructions do not rise with a living freshness from the fountain of your own sympathies and convictions. Without these moral and religious qualifications within himself, the Christian minister, whatever his attainments or powers may be, is but a soldier expert in the mechanism of his calling, but destitute of the feelings of a hero or a patriot.

To combine with the pursuit of professional knowledge this highest kind of preparation for the discharge of future, practical duties, must be your own work. The feeling which prompts it must be created from within ; it cannot be infused from without ; at most, only a seed can be implanted by instruction, to find its nourishment in yourselves and to be kept alive in vigorous growth by your own care. We make no inquisition into the employment of your secret hours ; we do not ask for periodical reports of the state of your religious affections or religious habits. If we were not withheld from doing this by respect for Christian liberty and individual independence, we should abstain through a conviction, that by such outward and compulsory means we could never ascertain or secure the true and vital influence of religion upon your hearts—nay, that we should be placing temptations in your way to profess what you did not feel. But because it is *your* duty and can only be *your* work, I would the more earnestly press upon you its faithful and conscientious performance. Few of us have passed through a course of academical study without having to regret some neglect or imperfect improvement of that time ; but the deepest regret will be felt by those who have neglected their moral and religious culture. From this consciousness springs the most painful and overwhelming feeling of unfitness to enter on the office of a spiritual teacher. The ministrations of the sanctuary should begin, but there is no fire to kindle the incense.

On the other hand, the simple-hearted earnestness of a truly devout and benevolent mind will be the most effectual means of overcoming the difficulties which your first entrance on practical life will present. God illuminates the understandings of his creatures through the medium of their virtuous feelings and impulses ; and the strong desire to fulfil a duty, joined with a faithful search for the means of performing

it, seldom fails of discovering the means. Come to your work with such feelings, and you have the best security for success. If you look round through the ranks of the profession which is soon to be yours, you will find in many respects a wide diversity among those who are most honoured in it and most successful. Some have gained the high station which they hold by great intellectual powers, others by variety of knowledge, others by eloquence, while others have secured the affectionate esteem of their flocks by simplicity of manners, plainness of speech, and the adaptation of their preaching to the conceptions and wants of men of little education or refinement. But amidst this diversity of gifts the spirit is the same; they are all earnest, serious, self-devoting men. There is not one of them, I will venture to say, who did not feel himself embarrassed and almost dismayed when he was about to enter on his work; but they addressed themselves to it in faith and zeal; difficulties disappeared and encouragement sprung up on every side. While, therefore, you sedulously improve every endowment of nature and every opportunity of acquiring knowledge, neglect not above all to invite and cherish that grace of God in the heart which consecrates all other gifts and makes them effectual. To His blessing, before we separate, let us now commend ourselves.

NEGRO LIFE IN AMERICA.*

If we were called upon to name the two most startling acts of political immorality which the present generation has witnessed in both the old world and the new, side by side with the usurpation of Louis Napoleon we should place the American Fugitive Slave Law of 1850. Virtually that law does away with the distinction between Free and Slave States. Not merely does the slave-owner exercise in the Free States all his *rights* (i.e. his power of wrong-doing) over fugitive slaves, but he may demand the assistance of the people of the Free State in driving back the fugitive into slavery, and he may punish even to imprisonment any who shall harbour the fugitive, or in any way assist him in his struggle to regain his freedom. We know that it is gravely argued by American legislators that this law is a necessary consequence of the existence of slavery, and that until you are prepared to do away entirely the "domestic institution," you must protect the owner of slaves in the possession, and assist him in the recovery, of his property. Whatever force the argument may have, it is of equal force in exposing the detestable character of slavery, and in proving the necessity for its speedy abolition. If slavery can only be upheld by the active concurrence in its support of all the inhabitants of all the American States, its days are evidently numbered. The Fugitive Slave Law is the beginning of the end. Passed solely with the purpose of tightening the fetters of the slave, its ultimate effect will be to strike them off for ever. The people

* Uncle Tom's Cabin; or, Negro Life in the Slave States of America. By Harriet Beecher Stowe. Reprinted verbatim from the Tenth American Edition. London—Clarke and Co. 1852.

of the Northern States have not gone through the kind of education which enables the Southerners to look with indifference, if not with complacency, on the incidents of slavery. They feel themselves amenable to European opinion on this subject. With some exceptions, their clergy do not prostitute their function by becoming the apologists for this debasing and crime-causing institution. Public attention is aroused; the great controversy is opened, and it will now never be closed till slavery is abolished.

The remarkable book whose title we give below, is an illustration of the effect of the Fugitive Slave Law on an ingenuous and benevolent mind. During a large portion of her life, Mrs. Harriet Beecher Stowe, like most of her countrymen and countrywomen, avoided all reading upon or allusion to the subject of slavery. She knew it was painful, and she comforted herself with the expectation that the advance of civilization would necessarily put an end to slavery. The legislative act of 1850 aroused into activity her whole moral nature. She heard with surprise and consternation Christian and humane people recommending the remanding escaped Negroes into slavery, and she drew the proper and charitable conclusion,—“These men and Christians cannot know what slavery is; if they did, they would not think it comported with their duty to assist in readjusting the yoke when it has been once thrown off.” In order to enlighten her countrymen, she has devoted her powers to the composition of this fictitious work, in which slavery stalks before us “a living dramatic reality.” It is presented in all its phases; in some cases, little differing in appearance from the domestic servitude of free countries; in others, exhibiting the lowest degradation on the part of the slaves, and the blackest criminality on the part of their owners.

Mrs. Stowe brings to her task a not unpractised pen, a large acquaintance with her subject, great narrative and dramatic talent, and, above all, moral and Christian sympathies of more than common purity and strength. She has pathos and humour equally at command, and the Negro character affords her constant opportunity for the display of these powers. No writer with whom we are acquainted appears so well to understand the peculiarities of this singular race. Certainly their virtues, when elevated by religious influences, have never before had equal justice rendered to them. Her book has received in America a degree of attention somewhat resembling the enthusiasm in this country for a volume of history by Macaulay or a tale by Charles Dickens. The copy before us is a reprint from the tenth American edition.* The popular acceptance of Mrs. Stowe's book in America, where thousands know what the truth is, and are bound by their interests not to let slavery be thought worse than it really is, gives it a claim to our attention and regard; and we propose, after a very brief outline of the story,

* This review was written before we had the opportunity and the pleasure of reading the warm panegyric of R. L. C. on the work in the pages of the *Inquirer*. In addition to much interesting information respecting the book and its authoress, he states that sixty thousand copies of the work have been sold in America. Besides this, it was previously read in the *National Era*, which has a weekly circulation of fifteen thousand copies. We hope soon to see a better reprint of “Uncle Tom's Cabin” than that before us, which is incorrect and very mean in its type.

to select a few passages which illustrate the more marked phases of Negro life in America.

The opening chapter introduces us to Mr. Shelby, a gentleman of Kentucky, who finds it not always easy to restrain his expenditure within the limits of his income, bargaining with a slave-dealer named Haley, who is anxious to get a good drove of slaves for an immediate market, and whose offers are the more irresistible as he has pecuniary claims on Mr. Shelby which that gentleman is unable to meet. As they are talking the matter over, a beautiful quadroon boy of four or five years old enters the room. The trader fixes his eyes upon him, and resolves to purchase him. He is the child of a favourite slave, an attendant of Mrs. Shelby, married to one of her own class, a man of great talents, engaged in a neighbouring manufactory. Pressed by his necessities, the Kentuckian finally agrees to sell to the trader the boy and a valuable slave, "Uncle Tom," married to his cook. The mother of the boy on entering the room hears enough to rouse her anxious curiosity. She listens at the door, and is horrified by the discovery that her hitherto kind and considerate master has consented not only to divorce by sale Tom from his wife, but to tear from herself also her beloved and only child. She flies her master's house, carrying her child in her arms. Her adventures in her flight are described with considerable power. The trader follows and overtakes her close to the banks of the Ohio. The stream was covered with broken masses of ice, sufficiently large to prevent the passage of a boat, but not frozen together, or supposed capable of enduring the weight of a human being. The terror-stricken mother, to save her child, rushed forward, and, to the astonishment of her pursuer, succeeded in crossing the dangerous river, leaping from one large piece of ice to another till she gained the opposite bank. She seeks and finds shelter in the house of a benevolent senator, whose wife, mourning over the recent loss of a child, opens her heart to the mother and son. By her influence the senator conveys both to a neighbouring Quaker settlement, where they are tended with affectionate care. Here, by one of those coincidences which are of more frequent occurrence in fictitious composition than in actual life, Eliza, the fugitive mother, is joined by her husband, also a fugitive. In a passionate fit of pique, the master of George, her husband, had sold him, and he was to be dragged from the manufactory, in the conduct of which he delighted, to work in a cotton plantation. In the mean time, Haley, the new owner of the boy-slave, had set men accustomed to the work of pursuing fugitive Negroes on the track of the mother, and a plot was hatched by which she was also by a false oath to be made the property of her pursuers. The good Quakers enter with warm interest into their schemes for escape from the States to Canada. They assist them with masquerading dresses, by the aid of which they finally pass unnoticed close by the human bloodhounds set on their track, and finally reach in safety the English province, which puts an impassable gulf between them and slavery.

Another and not less interesting part of Mrs. Stowe's book relates the adventures of "Uncle Tom," another of Mr. Shelby's slaves sold to Haley. This is a profoundly interesting character, designed to illustrate the elevating and sustaining power of the religion of Jesus Christ on the character of a slave. The design is executed with equal

wisdom and beauty. In every vicissitude Tom is a Christian indeed: he lives and dies a slave, and he endures a slave's martyrdom with unflinching fortitude, and forgives his murderer ere he dies. After leaving Mr. Shelby he becomes the property of a Mr. St. Clare, a generous but heedless man, whose purpose of emancipating Tom (to whose other merits was added that of saving the life of a beloved daughter of his new master) was defeated by his sudden death. Next poor Tom is sold by the selfish and cruel widow of his intended benefactor to a planter, in whom were embodied all the worst vices of the slave-master. The description of this wretch's cruelties to the hapless Negroes on his estate is unmixedly horrible. Tom is designed by the planter for promotion, but is told at the outset that he must fling his religion to the dogs. He respectfully but firmly refuses to obey when his master, partly as a trial of his power, and partly to gratify his revenge on a third person, orders him to use the whip on a fellow-slave, a woman. Tom is himself instantly cruelly flogged. Before he has recovered from his wounds, he is accidentally made acquainted with the plan of escape of two female slaves. When their flight becomes known, Tom is questioned: he neither prevaricates nor reveals the secret, and is condemned to endure another flogging of the most severe kind, from the effects of which he dies. His last hour of life is soothed by a visit from the son of his original master, Mr. Shelby, who comes, but too late, to effect his ransom. The return home without Tom, and the affectionate anxiety of Tom's poor wife, are amongst the most touching of innumerable beautiful passages with which the volume abounds.

Our first extract is a conversation between Mr. Shelby and his amiable wife immediately after the sale of Eliza's boy and "Uncle Tom" to the trader Haley.

"Mr. and Mrs. Shelby had retired to their apartment for the night. He was lounging in a large easy chair, looking over some letters that had come in the afternoon mail, and she was standing before her mirror, brushing out the complicated braids and curls in which Eliza had arranged her hair; for, noticing her pale cheeks and haggard eyes, she had excused her attendance that night, and ordered her to bed. The employment, naturally enough, suggested her conversation with the girl in the morning; and, turning to her husband, she said carelessly,

"By the by, Arthur, who was that low-bred fellow that you lugged in to our dinner-table to day?"

"Haley is his name," said Shelby, turning himself rather uneasily in his chair, and continuing with his eyes fixed on a letter.

"Haley! Who is he, and what may be his business here, pray?"

"Well, he's a man that I transacted some business with, last time I was at Natchez," said Mr. Shelby.

"And he presumed on it to make himself quite at home, and call and dine here, ay?"

"Why, I invited him; I had some accounts with him," said Shelby.

"Is he a negro-trader?" said Mrs. Shelby, noticing a certain embarrassment in her husband's manner.

"Why, my dear, what put that into your head?" said Shelby, looking up.

"Nothing—only Eliza came in here, after dinner, in a great worry, crying and taking on, and said you were talking with a trader, and that she heard him make an offer for her boy—the ridiculous little goose!"

"She did, hey?" said Mr. Shelby, returning to his paper, which he seemed

for a few moments quite intent upon, not perceiving that he was holding it bottom upwards.

"It will have to come out," said he, mentally; "as well now as ever."

"I told Eliza," said Mrs. Shelby, as she continued brushing her hair, "that she was a little fool for her pains, and that you never had anything to do with that sort of persons. Of course, I knew you never meant to sell any of our people—least of all, to such a fellow."

"Well, Emily," said her husband, "so I have always felt and said; but the fact is, that my business lies so that I cannot get on without. I shall have to sell some of my hands."

"To that creature? Impossible! Mr. Shelby, you cannot be serious."

"I'm sorry to say that I am," said Mr. Shelby. "I've agreed to sell Tom."

"What! our Tom?—that good, faithful creature!—been your faithful servant from a boy! O, Mr. Shelby!—and you have promised him his freedom, too—you and I have spoken to him a hundred times of it. Well, I can believe anything now; I can believe *now* that you could sell little Harry, poor Eliza's only child!" said Mrs. Shelby, in a tone between grief and indignation.

"Well, since you must know all, it is so. I have agreed to sell Tom and Harry both; and I don't know why I am to be rated, as if I were a monster, for doing what every one does every day."

"But why, of all others, choose these?" said Mrs. Shelby. "Why sell them, of all on the place, if you must sell at all?"

"Because they will bring the highest sum of any—that's why. I could choose another, if you say so. The fellow made me a high bid on Eliza, if that would suit you any better," said Mr. Shelby.

"The wretch!" said Mrs. Shelby, vehemently.

"Well, I didn't listen to it, a moment—out of regard to your feelings, I wouldn't; so give me some credit."

"My dear," said Mrs. Shelby, recollecting herself, "forgive me. I have been hasty. I was surprised, and entirely unprepared for this; but surely you will allow me to intercede for these poor creatures. Tom is a noble-hearted, faithful fellow, if he is black. I do believe, Mr. Shelby, that if he were put to it, he would lay down his life for you."

"I know it—I dare say; but what's the use of all this? I can't help myself."

"Why not make a pecuniary sacrifice? I'm willing to bear my part of the inconvenience. O, Mr. Shelby, I have tried—tried most faithfully, as a Christian woman should—to do my duty to these poor, simple, dependent creatures. I have cared for them, instructed them, watched over them, and known all their little cares and joys, for years; and how can I ever hold up my head again among them, if, for the sake of a little paltry gain, we sell such a faithful, excellent, confiding creature as poor Tom, and tear from him in a moment all we have taught him to love and value? I have taught them the duties of the family, of parent and child, and husband and wife; and how can I bear to have this open acknowledgment that we care for no tie, no duty, no relation, however sacred, compared with money? I have talked with Eliza about her boy—her duty to him as a Christian mother, to watch over him, pray for him, and bring him up in a Christian way; and now what can I say, if you tear him away, and sell him, soul and body, to a profane, unprincipled man, just to save a little money? I have told her that one soul is worth more than all the money in the world; and how will she believe me when she sees us turn round and sell her child?—sell him, perhaps, to certain ruin of body and soul!"

"I'm sorry you feel so about it, Emily—indeed I am," said Mr. Shelby; "and I respect your feelings, too, though I don't pretend to share them to their full extent; but I tell you now, solemnly, it's of no use—I can't help myself. I didn't mean to tell you this, Emily; but, in plain words, there is no choice between selling these two and selling everything. Either they

must go, or *all* must. Haley has come into possession of a mortgage, which, if I don't clear off with him directly, will take everything before it. I've raked, and scraped, and borrowed, and all but begged—and the price of these two was needed to make up the balance, and I had to give them up. Haley fancied the child; he agreed to settle the matter that way, and no other. I was in his power, and *had* to do it. If you feel so to have them sold, would it be any better to have *all* sold?"

"Mrs. Shelby stood like one stricken. Finally, turning to her toilet, she rested her face in her hands and gave a sort of groan.

"This is God's curse on slavery—a bitter, bitter, most accursed thing!—a curse to the master and a curse to the slave! I was a fool to think I could make anything good out of such a deadly evil. It is a sin to hold a slave under laws like ours; I always felt it was—I always thought so when I was a girl—I thought so still more after I joined the church; but I thought I could gild it over—I thought, by kindness and care and instruction, I could make the condition of mine better than freedom—fool that I was!"

"Why, wife, you are getting to be an abolitionist, quite."

"Abolitionist! if they knew all I know about slavery, they *might* talk! We don't need them to tell us; you know I never thought that slavery was right—never felt willing to own slaves."

"Well, therein you differ from many wise and pious men," said Mr. Shelby. "You remember Mr. B.'s sermon the other Sunday?"

"I don't want to hear such sermons; I never wish to hear Mr. B. in our church again. Ministers can't help the evil, perhaps—can't cure it, any more than we can—but defend it!—it always went against my common sense. And I think you didn't think much of that sermon either."

"Well," said Shelby, "I must say these ministers sometimes carry matters further than we poor sinners would exactly dare to do. We men of the world must wink pretty hard at various things, and get used to a deal that isn't the exact thing. But we don't quite fancy, when women and ministers come out broad and square, and go beyond us in matters of either modesty or morals, that's a fact. But now, my dear, I trust you see the necessity of the thing, and you see that I have done the very best that circumstances would allow."

"Oh, yes, yes!" said Mrs. Shelby, hurriedly and abstractedly fingering her gold watch; "I haven't any jewellery of any amount." She added, thoughtfully, "But would not this watch do something?—it was an expensive one when it was bought. If I could only, at least, save Eliza's child, I would sacrifice anything I have."

"I'm sorry, very sorry, Emily," said Mr. Shelby, "I'm sorry this takes hold of you so; but it will do no good. The fact is, Emily, the thing's done; the bills of sale are already signed, and in Haley's hands; and you must be thankful it is no worse. That man has had it in his power to ruin us all, and now he is fairly off. If you knew the man as I do, you'd think that we had had a narrow escape."

"Is he so hard, then?"

"Why not a cruel man exactly, but a man of leather—a man alive to nothing but trade and profit—cool, and unhesitating, and unrelenting as death and the grave. He'd sell his own mother at a good per centage—not wishing the old woman any harm either."

"And that wretch owns that good, faithful Tom, and Eliza's child?"

"Well, my dear, the fact is, that this goes rather hard with me—it's a thing I hate to think of: Haley wants to drive matters, and take possession to-morrow. I'm going to get out my horse bright and early, and be off. I can't see Tom, that's a fact; and you had better arrange a drive somewhere, and carry Eliza off. Let the thing be done when she is out of sight."

"No, no," said Mrs. Shelby; "I'll be in no sense accomplice or help in this cruel business. I'll go and see poor old Tom, God help him, in his distress! They shall see, at any rate, that their mistress can feel for and with

them. As to Eliza, I dare not think about it. The Lord forgive us! What have we done that this cruel necessity should come on us?"—Pp. 23—26.

An incident or two in the voyage of Haley with Tom next deserve our attention.

"The boat swept proudly away from the shore, and all went on merrily, as before. Men talked, and loafed, and read, and smoked. Women sewed, and children played, and the boat passed on her way.

"One day, when she lay-to for a while at a small town in Tentucky, Haley went up into the place on a little matter of business.

"Tom, whose fetters did not prevent his taking a moderate circuit, had drawn near the side of the boat, and stood listlessly gazing over the railings. After a time, he saw the trader returning, with an alert step, in company with a coloured woman, bearing in her arms a young child. She was dressed quite respectably, and a coloured man followed her, bringing along a small trunk. The woman came cheerfully onward, talking, as she came, with the man who bore her trunk, and so passed up the plank into the boat. The bell rang, the steamer whizzed, the engine groaned and coughed, and away swept the boat down the river.

"The woman walked forward among the boxes and bales of the lower deck, and, sitting down, busied herself with chirruping to her baby.

"Haley made a turn or two about the boat, and then, coming up, seated himself near her, and began saying something to her in an indifferent undertone.

"Tom soon noticed a heavy cloud passing over the woman's brow, and that she answered rapidly, and with great vehemence.

"*"I don't believe it; I won't believe it!"* he heard her say. *"You're jist a foolin with me."*

"*"If you won't believe it, look here!"* said the man, drawing out a paper; *"this yer's the bill of sale, and there's your master's name to it; and I paid down good solid cash for it, too, I can tell you—so, now!"*

"*"I don't believe mas'r would cheat me so; it can't be true!"* said the woman, with increasing agitation.

"*"You can ask any of these men here that can read writing. Here!"* he said, to a man that was passing by, *"jist read this yer, won't you! This yer gal won't believe me, when I tell her what 'tis."*

"*"Why, it's a bill of sale, signed by John Fosdick,"* said the man, *"making over to you the girl Lucy and her child. It's all straight enough, for aught I see."*

"The woman's passionate exclamations collected a crowd around her, and the trader briefly explained to them the cause of the agitation.

"*"He told me that I was going down to Louisville, to hire out as cook to the same tavern where my husband works; that's what mas'r told me, his own self, and I can't believe he'd lie to me,"* said the woman.

"*"But he has sold you, my poor woman, there's no doubt about it,"* said a good-natured looking man, who had been examining the papers; *"he has done it, and no mistake."*

"*"Then it's no account talking,"* said the woman, suddenly growing quite calm; and, clasping her child tighter in her arms, she sat down on her box, turned her back round, and gazed listlessly into the river.

"*"Going to take it easy, after all!"* said the trader. *"Gal's got grit, I see."*

"The woman looked calm as the boat went on; and a beautiful, soft, summer breeze passed, like a compassionate spirit, over her head—the gentle breeze that never inquires whether the brow is dusky or fair that it fans. And she saw sunshine sparkling on the water, in golden ripples, and heard gay voices, full of ease and pleasure, talking around her everywhere; but her heart lay as if a great stone had fallen on it. Her baby raised himself up against her, and stroked her cheeks with his little hands; and, springing up

and down, crowing and chatting, seemed determined to arouse her. She strained him suddenly and tightly in her arms, and slowly one tear after another fell on his wondering, unconscious face: and gradually she seemed, and little by little, to grow calmer, and busied herself with tending and nursing him.

"The child, a boy of ten months, was uncommonly large and strong of his age, and very vigorous in his limbs. Never for a moment still, he kept his mother constantly busy in holding him, and guarding his springing activity." Pp. 91, 92.

Haley sells the child to a fellow-trader, and in the bustle of the next stopping-place it is smuggled on shore without the knowledge of his mother. The *denouement* is a fine specimen of Mrs. Stowe's narrative.

"When the boat, creaking, and groaning, and puffing, had loosed from the wharf, and was beginning slowly to strain herself along, the woman returned to her old seat. The trader was sitting there—the child was gone!

"Why, why—where?" she began in bewildered surprise.

"Lucy," said the trader, 'your child's gone; you may as well know it first as last. You see, I know'd you couldn't take him down South; and I got a chance to sell him to a first-rate family, that'll raise him better than you can.'

"The trader had arrived at that stage of Christian and political perfection which has been recommended by some preachers and politicians of the North, lately, in which he had completely overcome every humane weakness and prejudice. His heart was exactly where yours, sir, and mine could be brought, with proper effort and cultivation. The wild look of anguish and utter despair that the woman cast on him might have disturbed one less practised; but he was used to it. He had seen that same look hundreds of times. You can get used to such things, too, my friend; and it is the great object of recent efforts to make our whole northern community used to them, for the glory of the Union. So the trader only regarded the mortal anguish which he saw working in those dark features, those clenched hands, and suffocating breathings, as necessary incidents of the trade, and merely calculated whether she was going to scream, and get up a commotion on the boat; for, like other supporters of our peculiar institutions, he decidedly disliked agitation.

"But the woman did not scream. The shot had passed too straight and direct through the heart for cry or tear.

"Dizzily she sat down. Her slack hands fell lifeless by her side. Her eyes looked straight forward, but she saw nothing. All the noise and hum of the boat, the groaning of the machinery, mingled dreamily to her bewildered ear; and the poor, dumb-stricken heart had neither cry nor tear to show for its utter misery. She was quite calm.

"The trader, who, considering his advantages, was almost as humane as some of our politicians, seemed to feel called on to administer such consolation as the case admitted of.

"I know this yer comes kinder hard, at first, Lucy," said he, 'but such a smart, sensible gal as you are, won't give way to it. You see it's *necessary*, and can't be helped!'

"Oh, don't, mas'r, don't!" said the woman, with a voice like one that is smothering.

"You're a smart wench, Lucy," he persisted. 'I mean to do well by ye, and get ye a nice place down river; and you'll soon get another husband—such a likely gal as you—'

"Oh, mas'r, if you *only* won't talk to me now,' said the woman, in a voice of such quick and living anguish that the trader felt that there was something at present in the case beyond his style of operation. He got up, and the woman turned away, and buried her head in her cloak.

"The trader walked up and down for a time, and occasionally stopped and looked at her.

"'Takes it hard, rather,' he soliloquised, 'but quiet, tho'; let her sweat a while; she'll come right, by and by!'

"Tom had watched the whole transaction from first to last, and had a perfect understanding of its results. To him, it looked like something unutterably horrible and cruel, because, poor, ignorant black soul! he had not learned to generalise, and to take enlarged views. If he had only been instructed by certain ministers of Christianity, he might have thought better of it, and seen in it an every-day incident of a lawful trade; a trade which is the vital support of an institution which an American divine tells us has '*no evils but such as are inseparable from any other relations in social and domestic life.*' But Tom, as we see, being a poor, ignorant fellow, whose reading had been confined entirely to the New Testament, could not comfort and solace himself with views like these. His very soul bled within him for what seemed to him the *wrongs* of the poor suffering thing that lay like a crushed weed on the boxes; the feeling, living, bleeding, yet immortal *thing*, which American state law coolly classes with the bundles, and bales, and boxes, among which she is lying.

"Tom drew near, and tried to say something; but she only groaned. Honestly, and with tears running down his own cheeks, he spoke of a heart of love in the skies, of a pitying Jesus, and an eternal home; but the ear was deaf with anguish, and the palsied heart could not feel.

"Night came on—night, calm, unmoved and glorious, shining down with her innumerable and solemn angel eyes, twinkling, beautiful, but silent. There was no speech nor language, no pitying voice or helping hand, from that distant sky. One after another, the voices of business or pleasure died away; all on the boat were sleeping, and the ripples at the prow were plainly heard. Tom stretched himself out on a box, and there, as he lay, he heard, ever and anon, a smothered sob or cry from the prostrate creature—'Oh, what shall I do? O Lord! O good Lord, do help me!' and so, ever and anon, until the murmur died away in silence.

"At midnight, Tom waked with a sudden start. Something black passed quickly by him to the side of the boat, and he heard a splash in the water. No one else saw or heard anything. He raised his head—the woman's place was vacant! He got up, and sought about him in vain. The poor bleeding heart was still, at last, and the river rippled and dimpled just as brightly as if it had not closed above it."—Pp. 94—96.

We must give one of the horrible scenes on the plantation of Simon Legree, who has just returned from an unsuccessful pursuit (*aided with dogs trained to the work*) of the two fugitive women who had confided their secret to "Uncle Tom."

"'Now, Quimbo,' said Legree, as he stretched himself down in the sitting-room, 'you just go and walk that Tom up here, right away! The old cuss is at the bottom of this yer whole matter; and I'll have it out of his old black hide, or I'll know the reason why!'

"Sambo and Quimbo both, though hating each other, were joined in one mind by a no less cordial hatred of Tom. Legree had told them at first that he had bought him for a general overseer in his absence; and this had began an ill-will on their part, which had increased, in their debased and servile natures, as they saw him becoming obnoxious to their master's displeasure. Quimbo, therefore, departed with a will to execute his orders.

"Tom heard the message with a forewarning heart; for he knew all the plan of the fugitives' escape, and the place of their present concealment. He knew the deadly character of the man he had to deal with, and his despotic power. But he felt strong in God to meet death, rather than betray the helpless.

"He sat his basket down by the row and, looking up, said, 'Into thy hands I commend my spirit! Thou hast redeemed me, O Lord God of truth!' and then quietly yielded himself to the rough, brutal grasp with which Quimbo seized him.

"Ay, ay!" said the giant, as he dragged him along, 'ye'll catch it, now! I'll boun' mas'r's back's up high! No sneaking out, now! Tell ye ye'll get it, and no mistake! See how you'll look now, helpin' mas'r's niggers to run away! See what ye'll get!"

"The savage words none of them reached that ear—a higher voice there was saying, 'Fear not them that kill the body, and after that have no more that they can do.' Nerve and bone of that poor man's body vibrated to those words, as if touched by the finger of God; and he felt the strength of a thousand souls in one. As he passed along, the trees and bushes, and huts of his servitude, the whole scene of his degradation seem to whirl by him, as the landscape by the rushing car. His soul throbbed—his home was in sight—and the hour of release seemed at hand.

"Well, Tom," said Legree, walking up and seizing him grimly by the collar of his coat, and speaking through his teeth, in a paroxysm of determined rage, 'do you know I've made up my mind to KILL you?"

"It's very likely, mas'r," said Tom, calmly.

"I have," said Legree, with grim, terrible calmness, 'done—just—that—thing, Tom, unless you tell me what you know about these yer gals!"

"Tom stood silent.

"D'ye hear?" said Legree, stamping, with a roar like that of an incensed lion. 'Speak!"

"I han't got nothing to tell, mas'r," said Tom, with a slow, firm, deliberate utterance.

"Do you dare to tell me, ye old black Christian, ye don't know?" said Legree.

"Tom was silent.

"Speak!" thundered Legree, striking him furiously. 'Do you know anything?"

"I know, mas'r; but I can't tell anything. *I can die!*"

"Legree drew in a long breath; and, suppressing his rage, took Tom by the arm, and, approaching his face almost to his said, in a terrible voice, 'Hark'e, Tom—ye think 'cause I've let you off before, I don't mean what I say; but this time I've *made up my mind*, and counted the cost. You've always stood it out agin' me—now I'll *conquer you or kill you!* one or t'other. I'll count every drop of blood there is in you, and take 'em, one by one, till ye give up!"

"Tom looked up to his master, and answered, 'Mas'r, if you was sick, or in trouble, or dying, and I could save ye, I'd *give* ye my heart's blood; and if taking every drop of blood in this poor old body would save your precious soul, I'd give 'em freely, as the Lord gave his for me. O mas'r, don't bring this great sin on your soul! It will hurt you more than 'twill me! Do the worst you can, my troubles 'll be over soon; but if ye don't repent, yours won't never end!"

"Like a strange snatch of heavenly music, heard in the lull of a tempest, this burst of feeling made a moment's blank pause. Legree stood aghast, and looked at Tom; and there was such a silence that the tick of the old clock could be heard, measuring, with silent touch, the last moments of mercy and probation to that hardened heart.

"It was but a moment. There was one hesitating pause, one irresolute, relenting thrill, and the spirit of evil came back with sevenfold vehemence; and Legree, foaming with rage, smote his victim to the ground.

* * * * *

"Scenes of blood and cruelty are shocking to our ear and heart. What man has nerve to do, man has not nerve to hear. What brother-man and

brother-Christian must suffer cannot be told us, even in our secret chamber, it so harrows up the soul. And yet, O my country! these things are done under the shadow of thy laws! O Christ! thy Church sees them, almost in silence!

"But of old there was One whose suffering changed an instrument of torture, degradation and shame, into a symbol of glory, honour and immortal life; and where his spirit is, neither degrading stripes, nor blood, nor insults, can make the Christian's last struggle less than glorious.

"Was he alone that long night, whose brave, loving spirit was bearing up, in that old shed, against buffeting and brutal stripes?"

"Nay! There stood by him One, seen by him alone, 'like unto the Son of God.'

"The tempter stood by him, too, blinded by furious, despotic will, every moment pressing him to shun that agony by the betrayal of the innocent. But the brave, true heart was firm on the Eternal Rock. Like his Master, he knew that, if he saved others, himself he could not save; nor could utmost extremity wring from him words, save of prayer and holy trust.

"'He's most gone, mas'r,' said Sambo, touched, in spite of himself, by the patience of his victim.

"'Pay away till he gives up! Give it to him, give it to him!' shouted Legree. 'I'll take every drop of blood he has, unless he confesses!'

"Tom opened his eyes, and looked upon his master. 'Ye poor, miserable critter!' he said, 'there an't no more ye can do! I forgive ye, with all my soul!' and he fainted entirely away.

"'I b'lieve my soul, he's done for, finally,' said Legree, stepping forward, to look at him. 'Yes, he is! Well, his mouth's shut up at last—that's one comfort!'

"Yes, Legree; but who shall shut up that voice in thy soul—that soul, past repentance, past prayer, past hope, in whom the fire that never shall be quenched is already burning?"

"Yet Tom was not quite gone. His wondrous words and pious prayers had struck upon the hearts of the imbruted blacks who had been the instruments of cruelty upon him; and the instant Legree withdrew, they took him down, and, in their ignorance, sought to call him back to life—as if *that* were any favour to him.

"'Sartin, we's been doin' a drefful wicked thing!' said Sambo; 'hopes mas'r 'll have to 'count for it, and not we.'

"They washed his wounds—they provided a rude bed of some refuse cotton for him to lie down on; and one of them, stealing up to the house, begged a drink of brandy of Legree, pretending that he was tired, and wanted it for himself. He brought it back, and poured it down Tom's throat.

"'O Tom!' said Quimbo, 'we's been awful wicked to ye!'

"'I forgive ye, with all my heart!' said Tom, faintly.

"'O Tom! do tell us who is *Jesus*, anyhow?' said Sambo—'Jesus, that's been a standin' by you so, all this night!—Who is he?'

"The word roused the failing, fainting spirit. He poured forth a few energetic sentences of that wondrous One—his life, his death, his everlasting presence, and power to save.

"They wept—both the savage men.

"'Why didn't I never hear this before?' said Sambo; 'but I do believe!—I can't help it! Lord Jesus, have mercy on us!'

"'Poor critters!' said Tom, 'I'd be willing to bar' all I have, if it'll only bring ye to Christ! O Lord! give me these two more souls, I pray!'

"That prayer was answered!"—Pp. 301—304.

NOTES ON THE ACTS OF THE APOSTLES.

BY REV. WILLIAM TURNER, JUN.*

CH. xiii. 39. All that can fairly be inferred from this is, that through Christ the forgiveness of sins was preached as the result of faith and repentance; not that he had purchased this remission from divine justice by the merits of his death, which language is altogether unscriptural. This would be our inference from the words if taken by themselves. In the present case, however, it is probable that the whole argument of the apostle is to be understood in a more limited and restricted sense. In order to perceive this more distinctly, it may be well to compare this address with the general tenor of the Epistle to the Romans, which was addressed to persons similarly circumstanced and subject to the influence of similar prejudices and feelings, at least in a great measure. The great object of the apostle in preaching the gospel to his countrymen seems always to have been to shew that in their actual position they were in a state, not of acceptance with God, but of *sin*; that is, that through the repeated and habitual violation both of the moral and ceremonial law of Moses, they had forfeited the privileges of that covenant, and were liable to penalties from which that law, both from its peculiar character and from its general nature as a *law*, provided no means of redress. In short, considered merely as *Jews*, they were in a hopeless and wretched condition, included under sin, and the *natural* effects of God's wrath and displeasure, equally with the Gentiles whom they were accustomed to look down upon, but who in the sight of God were in fact precisely upon a level with themselves. But *now*, there was, as it were, a fresh publication or announcement of divine grace through Jesus Christ, or in the message delivered by Christ and authenticated by his miracles, death and resurrection. The handwriting of ordinances was now set aside, and men were no longer to be justified or accepted by the deeds of the [ceremonial] law, but by faith in Christ, manifested by repentance from former sins, by an earnest desire after amendment, by a faithful obedience to his commandments, and by a firm and grateful reliance on the gracious promises of God made known to mankind by him. The law of Moses, while it remained in force, afforded no expiation for offences against the *moral* law, but only for those sins of ignorance which might take place inadvertently, and for occasional infractions of the ritual observances which it prescribed. Such as it was, however, the whole was now done away; the veil was rent, the middle wall of partition was broken down, and a method of acceptance was made known in the gospel, which was not only more effectual, and more diffusive in its application to the whole race of mankind, but had a reference to the *moral* offences of which men had been guilty. By sincere and effectual repentance, manifested in honest endeavours after amendment and reformation, guided and animated by a constant reference to the declared will of God, and a devout confidence in his goodness and mercy, receiving with firm and rational reliance on the discoveries of his distinguishing attributes which we have in the gospel,

* Continued from p. 104.

and which were either altogether unknown, or but dimly seen by the wise after the flesh in former times, we are now justified,—we now find that a remission of sins is open to us which the ceremonial law of Moses did not provide.

We may, however, perhaps carry this too far. We are not authorized to affirm that there is no ground of hope, independently of the gospel, that forgiveness will be afforded for offences against the moral law on repentance and amendment. Such an assertion would be contradicted by the uniform language of the Old Testament. “The Lord is merciful and gracious, forgiving iniquity, transgression and sin;” “Turn ye, turn ye from your evil ways,” &c., &c. What, then, is in this respect the *boon* which we derive from the gospel? In the first place, the gospel promises *more* than forgiveness; we are encouraged to hope for acceptance and favour, for admission to the privileges of the family of God, for a place in the mansions of his house. All this we could learn neither from the light of nature nor from the Old Testament, still less from the law of Moses, properly so called. Secondly, this promise is addressed not to Jews only, but to the whole race of mankind. The glad tidings are brought not only to those (and they were but a very few, if any) who had reasoned out for themselves something like an expectation of forgiveness of sin, but to *all* those who were as yet sitting in utter darkness, without hope, without God in the world.

May it not even be thought (with all submission) that St. Paul himself carried this argument too far in some instances where he appears to represent the manifestation of Divine mercy as dependent (for the Jews) solely on the new and better covenant of grace in the gospel? Does he not at least occasionally express himself in language which is apt to give the impression that he has forgotten, or meant to set aside, the numerous and beautiful declarations of the mercy and long-suffering of Jehovah, some of which we have already referred to? * Might not a pious and conscientious Jew, deeply imbued with the general spirit of the practical and devotional part of his own Scriptures, have demurred to statements like these, and have contended that his own religion had not left him so entirely without resource or ground of hope in the goodness and loving kindness of the Lord, who is ready to pardon, gracious and merciful, slow to anger and of great kindness, who declares, “As I live, I have no pleasure in the death of the wicked, but that the wicked turn from his ways and live.” For my own part, I am not prepared to say that I should always be able to answer such remonstrances as these to my own satisfaction. I receive the apostle’s *conclusion* (such as it appears to me) of justification by *faith* in Christ, that is, belief in his divine authority and reliance on the truth of his declarations as to our duty and expectations both here and hereafter, as founded on the clear and just views he has given us of the character and moral perfections of his and our God and Father, and

* It is certainly a remarkable and striking fact, that a large proportion of the most familiar scriptural expressions which occur spontaneously to our thoughts or our lips, when meditating or speaking of the mercy and loving kindness of God, are derived not from the New, but the Old Testament. See Exodus xxxiv. 6, Nehemiah ix. 7, Psalm lxxxvi. 5, ciii., cxxxiv. 4, Ezekiel xviii. 23, Jonah iv. 2, and many others.

admitting all mankind to an equal relation to him; a faith, however, which must be tested by its fruits, in holiness of heart and life. But I cannot always go along with the argument by which this conclusion is sought to be maintained. It may have been in some instances a mere *argumentum ad hominem*,—in others, it may have been derived from views which the apostle himself took of the character and authority of the Mosaic law, of the nature and application of prophecy, in respect of which he thought for himself, and I feel myself at liberty to do the same.

42. Perhaps this may mean in the interval during the week before the following sabbath. At all events, we cannot doubt that the disclosures he had now made would be the subjects of frequent and earnest discourse in private, both in conference with Paul and Barnabas, and among themselves,—so that great progress had been made before the next sabbath, when we are told that almost the whole city came together, in preparing the way for an extensive reception of this new doctrine. By this time also it would seem that the more prejudiced and narrow-minded Jews had so far recovered from their first surprise as to perceive its real character, especially its tendency to sweep away all national distinctions in the sight of God, and that peculiarity as children of Abraham on which they prided themselves; and they were consequently prepared to set their faces against it with the pertinacity which usually distinguished their party.

46. In this instance the apostle seems to have acted in the spirit of his Master's precept, "Cast not your pearls before swine;"—do not continue to throw away your time and labour on those who slight your instructions, and will none of your reproofs; especially when there are others ready to receive them gladly. From this time forward, accordingly, it would seem that at least the main attention of St. Paul was directed to diffusing the light of the gospel, not merely among proselytes or *devout* Gentiles, but among those who till now had wandered in the midnight darkness of heathen idolatry. It is thought by some, particularly by Lord Barrington, that it was not till now that the preaching of the gospel was in this manner literally extended to *all nations*, without limitation or distinction. But this I think is a conjecture which cannot be supported. Certainly, the fair inference from Peter's vision would go the full length of St. Paul's practice, and this fact could hardly be overlooked by any. Whether the original apostles had acted upon it to any considerable extent may be doubted; even Peter seems to have continued to devote himself chiefly to his original ministry among his own countrymen, leaving the wider and more important field to be explored by the great apostle of the Gentiles and his companions.

48. "And glorified *the word of the Lord.*" By this expression it is impossible, I conceive, to suppose that anything else is here intended than that heavenly message which Paul and his companions had made known to the people. This is its natural and literal meaning; and I find it hard to persuade myself that it is necessary, in the great majority of cases, to seek for any other. That it is not so in the present instance is evident from the next verse, where the same expression is again introduced in a connection which admits of no other interpretation.

THE BOOK OF COMMON PRAYER*

NEXT to the Bible, the "Book of Common Prayer" takes rank in England, so far as rank is decided by connection with and influence on important events in our national history. It exercised no small influence in settling the English language: in this respect it is scarcely inferior to the Bible itself. Regarded as a collection of prayers which has moulded the devotional taste and feelings of more than ten generations of Englishmen, it is entitled to curious and respectful attention. Around it many important controversies have arisen and been discussed by men of the highest mark for piety, learning and moral worth. In the Statute Book it is associated with laws which have been the turning-point of national policy, and have led to events of immeasurable importance in their effects on the civil and religious welfare of Englishmen. Independently of its historical importance and merely literary merits, the Book of Common Prayer will always take a high rank amongst books of devotion. The editor of the work now before us has excellently stated this.

"A perfect form of devotional service can never be made by man; nor could any one be framed, which would satisfy the tastes of all, or not offend the scruples of some. But every human being, feeling the necessity of the aid of such a service, must earnestly desire to have one, which shall help him to unburden the sorrows of his soul, and to cherish his holy joys; which shall encourage his trust in infinite goodness, assist his penitence in the consciousness of guilt and unworthiness, and fill him with love and gratitude to God and his Christ for all the blessings of nature, of providence and of grace.

"In the elements and structure of the liturgical service of the Church of England, there is a happy adaptation to carry forward all these high and spiritual objects. The esteem and reverence in which it has been almost universally held, not merely by persons whose professional duty it is to be familiar with it, but by all the thoughtful and serious amongst the laity, young and old, rich and poor, learned and ignorant, is a decisive proof of its intrinsic excellence. Making every allowance for the effect of early impressions and associations, it would not have had this hold on the affections, if its internal merit had not endeared it to those who habitually used it."—Preface, p. 1.

Before we make a few critical remarks on the new attempt to adapt the Book of Common Prayer for general use in other Protestant Churches, it may not be altogether useless to attempt a brief sketch of the history of the Prayer Book.

The first liturgy established for general use in England was compiled by Osmund, Bishop of Salisbury, towards the close of the eleventh century. It is known by the title of "*Ordinal Secundum usum Sarum.*" Latin was then the professional language of the clergy. Though they preached and catechised and confessed in the vernacular tongue, they used a liturgy composed in the same language in which the Western clergy read the Scriptures, in which the Fathers of the Western church had composed their works and the Councils had issued their decrees.† It was a remarkable circumstance, illustrating the national spirit of

* The Book of Common Prayer of the Church of England, adapted for general use in other Protestant Churches. William Pickering.

† See Southey's *Book of the Church*, I. 58.

independence and typifying all the struggles to be hereafter occasioned by liturgical imposition, that led Osmund to compile the Salisbury Liturgy. Thurstan the Norman, being appointed Abbot of Glastonbury, attempted to introduce there a new service. The monks of Glastonbury refused to conform to the new order; armed men were introduced into the Abbey to enforce conformity; the monks, in want of other means of offence and defence, seized forms, candlesticks and the crucifix itself as weapons. Eight of the combatants were wounded, and two fell mortally struck on the steps of the altar. Notwithstanding the general acceptance of the Salisbury service, it was often interpolated, and when the times of reformation came, the Parliament of Edward VI. not only passed an act for destroying images, but also for calling in, under heavy penalties, the various service books then in use in England. These are styled in the Act, "Antiphoners, Missales, Grailes (Graduals), Processionalles, Manueles, Legends, Pies, Portuasses, Primers, Couchers, Journalles and Ordinalles." Besides the Salisbury form, three others, viz., those of York, Bangor and Lincoln, had come to be used in several dioceses. In the reign of Henry VIII. the reformation of public worship in England began. A committee appointed by convocation composed a book in the English tongue called "The godly and pious Institution of a Christen Man." In 1540, a committee of bishops and divines was appointed to reform the rituals and offices of the Church. In 1544, the King ordered the prayers for processions and litanies to be put into English and to be publicly used. In 1545, the King's Primer was published, containing the Lord's Prayer, Creed, Ten Commandments, and various hymns and collects in English. In the following reign the communion service was the first thing that underwent alteration, in order to suit it to the new practice of administering both elements to the laity. This Order of Communion "according to the rules of Scripture and the use of the Primitive Church," was composed in the course of a few days by a commission of divines, who met for the purpose in Windsor Castle. To promote uniformity both of faith and worship, it was resolved by King Edward VI. that a liturgy should be drawn up for general use. On the 1st September, 1548, the same committee of bishops and divines were commanded by the King to compose an order for morning and evening prayer, together with a form of ministering the sacraments and for celebrating all other public offices. The committee consisted of thirteen divines, amongst whom were Cranmer and Ridley. The composition of the liturgy occupied them several months. The basis of it was laid in the four rituals in common use. Dodd, the Catholic historian, alleges that the first Reformed liturgy "carried a pretty good face, and varied very little, only in certain omissions, from the Latin liturgy." He adds, that "the compilers of this first Common Prayer were so complaisant to the old religion, as to retain several practices which some of their party thought to be inconsistent with the purity of the gospel." Some of the peculiarities of this book, which were in subsequent revisions removed, deserve to be mentioned. Amongst the Saints' days is one (July 21) to St. Mary Magdalen, and the collect is founded on the popular mistake that Mary of Magdala was the same Mary "who had been a sinner." In the communion service the Rubric orders that the bread should be made after one sort and fashion in all

churches of the kingdom ; it was to be unleavened, and round, without any impression, and somewhat larger and thicker than formerly, that it might be conveniently broken into several pieces, and every bread was to be divided into at least two parts. The Rubric further states that, to prevent persons conveying secretly away the sacrament of the body of Christ and abusing it to superstition and wickedness, it is thought convenient that the people commonly receive the sacrament in their mouths at the priest's hands. In the Litany was a prayer for deliverance "from the tyranny of the Bishop of Rome and all his detestable enormities." In public Baptism a cross was to be made on the child's forehead and breast, and the devil was to be solemnly exorcised from the child, who, after being thrice dipped, was to be anointed and to be clothed in a chrisome or white coat. In the office of Confirmation, the bishop is directed to make a cross on the forehead of the person confirmed. In the office of Matrimony, the ring and other tokens of spousage, as gold or silver, are delivered, and at the priest's blessing the persons married, the sign of the cross is made. In the Visitation of the Sick, the priest may, if desired by the sick person, anoint him on the forehead or breast and make the sign of the cross. In the service of Burial, prayers for the dead were retained, which were supposed to countenance the Popish doctrine of Purgatory. The only other peculiarity which we can stop to notice is, that the prayer of consecration in this first Reformed liturgy treats the holy eucharist as a sacrificial oblation.

Early in 1549, Parliament confirmed the new liturgy and ordered its general use from Whit-Sunday by all the clergy, who in case of disobedience were for the first offence to suffer six months' imprisonment and forfeit a year's profits of their benefices, for the second offence were to lose all church preferment and suffer a year's imprisonment, and for the third offence were liable to imprisonment for life. Heavy punishments were also denounced against all who wrote or printed against the book. This Act of Parliament is defaced by a statement glaringly false. Against this Act four of the bishops who had been engaged in the composition of the liturgy protested, yet in the preamble of the Act it is set forth that the bishops and divines not only had the aid of the Holy Ghost, but also had "*one uniform agreement.*"

It is a singular fact that the Church of England has carried the rage for uniformity to a greater height than did the Church of Rome. The latter, while it extorted absolute obedience to its authority, gratified the passion for variety inherent in the human mind by allowing to the different orders their peculiar costume and rites, and by giving its sanction to several forms of prayer.

The new Prayer Book was not universally accepted without a struggle. Influenced by the monks and friars, the ignorant peasants of Devon and Norfolk rose in rebellion. In Devonshire, ten thousand men in arms demanded that the Latin Mass Book, the adoration of the host, the giving of the sacrament in one kind, the setting up of images in churches, and prayers for souls in purgatory, should be restored, and, on the other hand, that the Bible and the Prayer Book should be called in and prohibited.

If King Edward's liturgy had been less excellent than it was, its composition and publication in the *English* tongue was a great step towards reformation. Concealed in a dead language, there was little

probability that public opinion would have arisen in sufficient strength to discard unscriptural doctrines and superstitious usages. Its appearance in an English dress was a practical recognition of the important principle, that the people as well as the priest must unite in common prayer. The efficacy of prayer depends not on the mediatorial agency of the priest, but on the sincerity of devotion offered from individual hearts. It was, we repeat, a great event when the people of England were provided with a Christian ritual in their own tongue. Mr. Southey ventured into the language of injudicious panegyric when he said of the first Protestant liturgy that nothing was left in it which could offend the feelings of a reasonable Protestant. He would probably not have included John Calvin among "reasonable" Protestants. In one of his letters to Cranmer, Calvin says, "there was so much popery and intolerable stuff still remaining, that the pure worship of God was not only weakened, but in a manner stifled and overlaid with it." Bucer and Peter Martyr also bore testimony to the necessity of further reform in the Prayer Book. Their assistance was called in, in 1550, and a revised Book was the result, which very nearly resembles that in use at the present day. A rubric was added to the Communion service, declaring that the posture of kneeling was no sign of adoration of the bread and wine, which would be gross idolatry, and that it was not an article of faith that the very flesh and blood of Christ were there present. Although Cranmer was one of the leaders in this work of reviewing the Prayer Book, he was little satisfied with the result; for Bullinger states that Cranmer had drawn up a much better liturgy, "but the same could not take place, for that he was matched with such a wicked clergy and convocation and other enemies." The new liturgy was confirmed by Parliament, but not unanimously in the Lords, where the then Earl of Derby and other peers, lay and spiritual, spoke against it. It was translated into French for use in Calais, Guernsey and Jersey. In the reign of Mary, all that had been done in the way of the reformation of religion in the preceding reign was repealed.

In the reign of Elizabeth the reformation was renewed, but throughout that reign there were not wanting indications of a disposition to trim between the doctrines and practices of "the Evangelics and the Papalins," as the opposing parties of that day are quaintly styled in Strype's Annals. After Elizabeth's accession, it was not till 1559 that the Book of Common Prayer was legalized. The impatience of some of her Protestant subjects had induced them, in defiance of a royal proclamation, previously to print and to use a new version of the Liturgy. That established by law differed from the revised Book of Edward VI. chiefly in the omission of rubrics and clauses of prayers which were offensive to the Papists. It is well known that hopes were entertained of Elizabeth's return and submission to the Catholic Church. The Pope, Pius IV., was as eager as his successor, Pius IX., is for the re-conversion of England. To lure the Queen into submission to the Papal authority, Pius offered to annul the sentence against Anna Boleyn, to allow the use of the cup to the English, and to confirm the *English Liturgy*. If his Holiness were now to offer the two latter boons, together with a dispensation of clerical celibacy, would not half the clergy of Oxford hasten to Rome?

A very curious fact is mentioned by Rev. W. R. Clay, in the Preface to the "Liturgical Services" of the reign of Queen Elizabeth recently published by the Parker Society. He states that copies of the Prayer Book were often, in passing through the press, tampered with by Puritans. The changes specified were, "For Morning," instead of "Matins;" "for Evening," instead of "Evensong;" "Minister," instead of "Priest," &c. These copies were printed by those who possessed the exclusive privilege of printing the authorized Prayer Book. The altered books were not ostensibly printed for public and general use in the church, but Mr. Clay conjectures that this was aimed at; and remembering the number and influence of the Puritan clergy who objected to the authorized Book of Common Prayer, the conjecture appears sufficiently probable.

During the whole reign of Elizabeth (as well as in those of her successor and his son), resistance was offered to the imposition of the Prayer Book and to the use of ecclesiastical vestments by a numerous body of clergy, including a large number of the most learned and pious men of that order. To attempt to detail their objections or the sufferings they underwent for their nonconformity, would compel us to write a volume, rather than a short article. In the famous conference held in the drawing-room of Hampton Court before James I., between the Bishops and four of the Puritan clergy, Dr. Raynolds, on behalf of the latter, complained of the compulsory subscription to the Prayer Book. With respect to the Book itself, his exceptions referred to the lessons from the Apocrypha, to the interrogatories in baptism, and to the sign of the cross, to the surplice and other superstitious habits, to the ring in marriage, and to the churching of women by the name of purification. These things, he urged, were relics of Popery, and had been abused to idolatry and ought to be abolished. When Mr. Knewstubs, another of the Puritan divines, proceeded to argue that ceremonies were in themselves indifferent, and that the binding them on the conscience was an invasion of Christian liberty, the royal pedant roughly put an end to the argument by the declaration of his royal determination that there should be "one doctrine, one discipline, and one religion in substance and ceremony." This was in 1604.

We must not stop to detail the violent suppression of the Book of Common Prayer in the Commonwealth times (an act of gross tyranny), nor is it necessary to dwell on its restoration with the monarchy in 1660. Charles II. had promised in his politic but hollow Declaration, that the liturgy should be reviewed and reformed, and new terms should be drawn up in Scripture phrase suited to the several parts of worship, that men might use which of them they pleased. The King, having gained his object, cared no more for the Declaration than for any other royal promise. But, to save appearances, a commission was appointed, consisting of an equal number of the Episcopalian and Presbyterian clergy, to discuss the terms of conformity and the necessary alterations of the liturgy. The conference was held in the lodgings of the Bishop of London in the Savoy. Much time was wasted in warm discussion between Baxter on the one hand and Dr. Gunning (afterwards Bishop of Ely) on the other. The earnestness was with the Presbyterians, and the craft with their opponents. Baxter fell into a trap, artfully set by Sheldon, Bishop of London, and persuaded his brethren to consent to

bring in at once all the objections entertained against the liturgy, and all the additional forms and alterations desired. Dividing amongst them the work, Baxter in a fortnight produced his Reformed liturgy, and then assisted the others in drawing up their list of objections to the Book of Common Prayer. Considering the disadvantages under which it was composed, the Reformed liturgy is a very remarkable composition, and may be advantageously consulted and used by every one who proposes to draw up a form of prayer; but it was very rash to put this hasty compilation into hostile contrast with the beautifully-worded prayers composed by the most pious and gifted men of various ages of the Christian church.

It is often said that the objections of the Puritans and Nonconformists to the Book of Common Prayer were extremely frivolous. Southey contemptuously describes them as "pitiful scruples," and in another connection speaks of their authors as "men of narrow minds and rickety consciences." But, in truth, the narrow mind belonged to those who extorted conformity in things indifferent; and troublesome as an ill-regulated conscience is, it is better than no conscience at all. In the Hampton conference, Reynolds and his three Puritan associates were feeble; but words almost fail us when we attempt to describe our disgust at the gross and almost blasphemous flatteries addressed to the King by their mitred opponents. But it cannot be truly said that the objections urged at the Savoy conference were frivolous. For instance, Baxter and his friends were right in maintaining that the prayers and materials of the liturgy ought to contain nothing that was doubtful or generally questioned amongst pious, learned and orthodox persons. It was not unreasonable in them to ask that, concurrently with the use of the liturgy, the minister might introduce into certain parts of the service his own prayers. As Protestants, they were right in objecting to the observance of Lent as a religious fast, also to the celebration of saints' days and vigils. It was wise in them to require that the more recent and approved translation of the Scriptures should be adopted in the psalms and lessons. They were justified by history in asserting that the imposition by authority of ceremonies had for more than a hundred years caused divisions in the Church, and had been the fountain of manifold evils, and they were right in requiring that "ceremonies not necessary in themselves" should no longer have a place in the liturgy. They stood upon the ground of expediency when they argued that, as the Reformers composed the first liturgy in a manner most likely to win upon the Papists and to draw them into church communion by varying as little as possible from the Romish forms before in use, it was, in the altered state of the country, then prudent to revise the liturgy so as to gain the assent of all who were agreed in the main points of the Protestant religion. A reference to the account given by Baxter in his *Life*, will shew that very many of the objections urged at the Savoy were not unbecoming sincerely religious men, and deserved a different reception from the Prelates.

The Episcopal party, however, had not the slightest intention of making any concession, and the conference only increased the alienation previously existing. Sheldon did not wish to conciliate. When discussing with the King the probable effects of the Act of Uniformity, the Earl of Manchester said he feared the terms were too rigid, and

would exclude the Presbyterian clergy, Sheldon said his only fear was that they would comply.

Subsequently to the Savoy conference, the Bishops did revise the Common Prayer; but instead of doing anything to reconcile objectors, they made it more obnoxious by the service for the Martyrdom of Charles and by other additions. The Book thus revised was confirmed by Parliament, and so eager were the friends of Clarendon and Sheldon, the two movers of the policy, to exclude from the Church the Puritan party, that they fixed on the feast of St. Bartholomew (a day already black enough in the annals of priestcraft and persecution) as the day on which the Act of Uniformity was to take effect. So precipitate was this arrangement, that in many distant and secluded parishes the clergy had been unable to see a copy of the new Service Book, to which they were called upon to declare their solemn assent and consent. It was well for the future liberty of Englishmen—it was well for the cause of religion itself, imperiled by the unworthy characters of some prominent ecclesiastics, that TWO THOUSAND clergymen were found who preferred conscience and truth to worldly gain and power.

After the Revolution a fine opportunity of reforming the Book of Common Prayer was lost by the bigoted conservatism of the lower house of convocation. A commission for this purpose, including Tillotson, Burnet, Patrick and others, was named. This is Bishop Burnet's account of the matter: "They began with reviewing the liturgy. And first they examined the Calendar, in which, in the room of the Apocryphal lessons, they ordered certain chapters of canonical Scripture to be read that were more for the people's edification. The *Athanasian Creed* being disliked by many persons on account of the damnatory clause, it was left at the minister's choice to use or change it for the Apostles' Creed. New collects were drawn up, more agreeable to the *epistles* and *gospels*, for the whole course of the year, and with a force and beauty of expression capable of affecting and raising the mind in the strongest manner. The first draught was by Dr. Patrick, who was esteemed to have a peculiar talent for composing prayers. Dr. Burnet added to them yet further force and spirit. Dr. Stillingfleet then examined every word in them with the exactest judgment. Dr. Tillotson gave them the last hand, by the free and masterly touches of his flowing eloquence. Dr. Kidder, who was well versed in the Oriental languages, made a new translation of the Psalms more conformable to the original. Dr. Tennyson having collected the words and expressions throughout the liturgy which had been excepted against, proposed others in their room which were more clear and plain." It is melancholy to think that all the labour of these great and learned and truly catholic men was in vain. The narrow bigotry of Dr. Jane, the Dean of Gloucester, swayed the inferior clergy to reject the revised Book. From that day to this, it has remained locked up in the secret archives of the library at Lambeth.

For one hundred and ninety years, the only change made in the Book of Common Prayer has been to insert the names of the successive monarchs and members of the Royal Family. The "liturgy of Victoria," it has been boastfully, but we think not prudently, observed by a clergyman, "is but a new edition of the liturgy of Elizabeth,"—he might more correctly have said, of the liturgy of Edward VI. It cannot be

alleged that during the past three centuries there have been no indications of dissatisfaction with the construction of the English liturgy. Liturgical literature, which has latterly received in this country an unwonted degree of attention, shews the contrary. Various substitutes have at different times been proposed for the Book of Prayer. Churchmen complacently and not untruly observe, that none of these have gained acceptance either with the clergy or the nation. A reference to the circumstances under which these rival liturgies have been composed will in a great degree account for this fact. Many of them have resulted simply from controversial zeal on this or that point of Christian doctrine, and we need scarcely give expression to the feeling that this is not the state of mind in which the highest and purest strains of devotion are likely to originate. Had the prayers which have won for the English liturgy the sympathy and admiration of pious men of every church, been composed amidst the heat and excitement of polemical warfare, they would probably have passed away with the generation for which they were composed.

The first liturgy offered as a substitute for the Book of Common Prayer was that composed by the English Puritans of the latter half of the 16th century, and is commonly known by the name of "The Middleburg Prayer Book." It is for the most part a compilation of the Genevan Form prepared by Calvin and the other Protestant divines of that "orthodox" city. Cartwright, Travers and Snape have been named conjecturally as the compilers. It appears to have been occasionally used in England by some of the Puritan clergy. The county of Northampton is mentioned as a district in which Puritanism early prevailed. Here Edmund Snape dwelt.

The Middleburg Book contains frequent evidences of its composition in an age of hostile controversy and bitter persecution. Some of its dogmatic propositions are as fearless as those of the Athanasian Creed. Thus in the "Confession of the Faith," we have this assertion of the two natures of Christ:—"And forasmuch as he (Christ), being only God, could not feel death, neither, being only man, could overcome death; being both God and man, he suffered in his humanity most cruel death, feeling in himself the anger and severe judgment of God, even the extreme torments of hell," &c. The doctrine of Election is broadly declared: "Who (God) hath ordained some as vessels of wrath to damnation, to the praise of his justice, and hath chosen others as vessels of honour to be saved, to the praise of the glory of his grace." In the same symbol the power of the magistrate to repress and punish heresy is thus strongly asserted: "As Moses, Hezekiah, Josiah, and other godly rulers, purged the church of God from superstition and idolatry, so where such are, the reformation and defence of Christ's church appertaineth to the Christian magistrates, against all idolaters and heretics, as Papists, Anabaptists, Family of Love, with such like members of Antichrist, to root out all doctrines of devils and men, as the Mass, purgatory, Limbus Patrum, prayer to the saints and for the dead, free-will, superstitious distinction of meats, apparel and days, vows of single life, presence at idol-service, man's merits, with such like, which draw us from the society of Christ's church," &c. Presently the Confession declares that heretics, though unpunished in this world, "shall be damned to unquenchable fire." In the Prayers

are intercessions for deliverance from "the wicked rage and furious uproars of the Antichrist of Rome;" also in behalf of "brethren which are persecuted, cast in prison, and daily condemned to death for the testimony of God's truth." In the Lord's Supper service the table is fenced, amongst many other offenders, against "*a witch, sorcerer, soothsayer, or such as have any trust in them.*" The Marriage service is without the ring, and, with the omission of a few sentences offensive to modesty, is more practical and impressive than any other service in the Book. There is no service of Burial, but simply a direction that "the corpse be reverently brought to the grave, accompanied with the neighbours in comely manner, without any further ceremony." The Middleburg Book is curious and valuable as an illustration of Puritan opinions, but as a manual of devotion has few claims to notice.

Another substitute for the Prayer Book is the Scottish book prepared by Archbishop Laud in 1637. It differs, however, little from the English book, except in the Communion service, where alterations are made suitable to the semi-papistical ideas of its author.

The third substitute for the Prayer Book deserves more attention, inasmuch as it received the sanction of Parliament in 1644. This was the Directory composed, in obedience to an ordinance of Cromwell, by the Westminster Assembly. It is, however, rather a manual of directions than a form of devotion. Its authors proceeded in this matter on a definite principle, for they alleged (see the Preface to the Directory) that the liturgy had been the means of making and increasing an idle and unedifying ministry, which contented itself with set forms made to their hands by others, and also had proved a snare to many godly and faithful ministers. The variations of the "Directory" from preceding usages are well summed up by the late Rev. Peter Hall, thus: "The rejection of the Apocrypha; the discontinuance of private baptism; of godfathers and godmothers; of the sign of the cross; of the wedding ring; and of the administration of the Lord's Supper to the sick at home; the removal of the communion table into the body of the church; with the preference of a sitting or standing to a kneeling posture. All saints' days are discarded, and all vestments; nor is any service appointed for the burial of the dead. No creed is recited, nor are even the Ten Commandments enjoined; though these last, as well as the Apostles' Creed, were added to the Confession of Faith a year or two afterwards." Mr. Hall, to whom these alterations appeared "deductions from its usefulness," candidly added, "The Directory is a fine composition, very simple and often very solemn, and doubtless, by whomsoever composed, the result of no little thoughtfulness and care." (*Reliquiæ Liturgicæ*, General Introduction.) Notwithstanding the remonstrances of the Westminster Assembly and the injunctions of Parliament, the Directory never came into general use, and on the Restoration it was of course laid aside.

Of the Savoy liturgy, composed by Baxter, we have already spoken. The American Prayer Book was one of the consequences of the independence of the United States. It was prepared by a general convention of Episcopalians held at Philadelphia in 1785. The convention adopted many of the alterations meditated by the fruitless commission appointed in England, 1689, immediately after the Revolution. The Nicene and Athanasian Creeds were omitted. In the

Apostles' Creed the clause relating to Christ's descent into hell was struck out. In the Ordination service, instead of the words, "Receive the Holy Spirit," the Bishop may at his option say, "Take thou authority to execute the office of a priest in the church of God, now committed to thee by the imposition of our hands." The Marriage service is greatly shortened. Amongst the occasional prayers which are added is a short service for the fourth of July, commemorative of the blessings of civil and religious liberty secured by the Declaration of Independence, and another for the thanksgiving-day for the fruits of the earth, celebrated on the first Thursday in November. The Articles of Religion are retrenched from "forty save one" to twenty. This is done partly by amalgamation and partly by omission. There are other serious alterations. Thus in the first article, immediately after the words, "There is but one living, true and eternal God," the important words are added, "the Father Almighty." In the article on the Creed (the 4th in the American, the 8th in the English Prayer Book), the Nicene and Athanasian Creeds are not mentioned. From the article on Predestination (American Book, 11, English Book, 17), the doctrine of Election is altogether omitted. In article 13 (English Book, art. 20), it is said, "Every church hath power to ordain, change and abolish rites and ceremonies," &c.

A comparison of the English and American Prayer Books will somewhat invalidate the force of a statement in the Preface to the American Book, to the effect that "it is far from the intention of this Church to depart from the Church of England any further than local circumstances require," &c. There are throughout the Book indications of important theological divergencies, all tending in a heterodox direction. It is well known that there are in Boston and elsewhere American Episcopalian churches which are essentially Unitarian.

The list of substitutes for the Book of Common Prayer might be greatly extended. It may be well to mention Whiston's Primitive Liturgy, which was composed by that learned and eccentric Arian for the use of the religious society which met at his house in Cross Street, Hatton Garden, subsequently to his suspension from communion with the Church by an act of convocation. He entitled his work, "The Liturgy of the Church of England reduced nearer to the Primitive Standard." He follows in many things King Edward VI.'s first book. He retains the name "Trinity," but discards the doctrine. The collect for Trinity Sunday rehearses the baptismal charge, and contains the prayer that men may pay the highest adoration to God, sincere obedience to the laws of Christ, and ready compliance with the holy motions of the Spirit of God. The Athanasian Creed is omitted; the Nicene Creed abridged; infant baptism with its sponsors is omitted. The most curious feature of Whiston's liturgy is, that, with very heretical views on the person of Christ, he combines high notions respecting the grace and efficacy of the sacraments. On this subject his opinions approached those of the ancient Non-jurors and the modern Puseyites.

The Liturgy of the Oratory by that theological buffoon, orator Henley, needs only to be mentioned in passing. The same remark applies to Dr. Deacon's (the Non-juring physician and Bishop of Manchester) Devotions, and the other liturgical books issued by the Non-jurors.

In the third part of his "Scripture Doctrine of the Trinity," the celebrated Dr. Samuel Clarke collected and considered "the principal passages in the Liturgy of the Church of England relating to that doctrine." It certainly shewed no small degree of theological courage to attempt to extort from the Book of Common Prayer as a whole an Arian voice. But it will astonish those who have not carefully analyzed the theology of the several parts of the liturgy, to find what a large preponderance of passages and prayers in it are distinctly Unitarian. As a *practical* reformer of the established worship, Dr. Clarke's attempts were limited and timid; but they drew down upon him a greater amount of censure than it was convenient for a Rector of St. James's to receive. In 1718, in a reprint of Hymns and Psalms for his parish, he altered the forms of Doxology.* The alterations were these:

To God, *through* Christ his only Son,
Immortal glory be, &c.

and,

To God, *through* Christ his Son our Lord,
All glory be therefore.

The alteration was denounced by Robinson, the Bishop of London, and, as Whiston tersely observed, "The Bishop in the way of modern authority was quite too hard for Dr. Clarke in the way of primitive Christianity."

Dr. Clarke did, however, prepare a revision of the Book of Common Prayer, conformable to his own theological opinions. The MS. of this important work was very properly deposited by his son in the British Museum. A full account of the amendments proposed by Dr. Clarke may be found in Mr. Lindsey's *Apology* (3rd edition, pp. 184—192). It appears that this work and the preparation of a new edition of his "Scripture Doctrine of the Trinity," occupied the closing months of his life, and this fact alone disproves the alleged change of his theological views at the last.

It was in 1774 that Mr. Lindsey prepared, on the basis of Dr. Clarke's version, a Reformed Liturgy. Some of his friends were anxious that he should adhere to the letter of Dr. Clarke's copy, "that every innovation might be introduced under the sanction of the venerable name of that learned and eminent theologian." But Mr. Lindsey thought that the revision should be made at once as complete as possible, and with the assistance of Mr. Turner, Dr. Jebb and Mr. Tyrwhit, he composed the liturgy which, with some slight modifications, is now in use at Essex-Street chapel and many other places of Unitarian worship.

We have left ourselves little room to express our opinion respecting the latest revision of the Liturgy recently issued by Mr. Pickering. It is executed with care and taste, and the principles on which it has been constructed approve themselves to us as sound. The editor has most wisely made Scripture the test of what he should retain, omit or alter. The Trinity, therefore, has in this volume no place, neither is the word admitted nor the doctrine. The three Creeds are excluded. "In this

* Unconscious of the new version, the Society for promoting Christian Knowledge put the book into their Catalogue, and a considerable number were dispersed, with the "orthodox" sanction of the Reverend and Right Reverend promoters of the Society, before the heresy came to light.

liturgy the articles of Christian faith, in the room of the Creeds, are expressed in the words of Christ himself, and the *authentic* declarations of his holy apostles, and to these all Christian people can heartily say Amen." The editor has carried out his Protestantism consistently. He recognizes no mediatorial power in the priest and no priestly efficacy in the sacraments. Large alterations have been of necessity made in the services for Baptism and the Lord's Supper. The ancient and venerable style of the Book of Common Prayer is respected and preserved, few alterations, not called for by some consideration of higher import than the gratification of the taste, having been allowed. The great difficulty in such a case is to make the new portions and the old homogeneous. It is no easy task for a writer of the present day to imbue his work with the vocabulary of the 16th century. We dare not say that in every instance the editor has succeeded in this respect; but we must not withhold from him his well-deserved praise for many beautiful devotional utterances which we meet with for the first time in this Prayer Book. We would specify in particular the prayer for a young person in sickness (p. 123); that for an aged Christian at the point of death (p. 134); also the prayer for the Queen (pp. 38, 39), although in the latter we could wish to see the words "positions" and "assumptions" replaced by simple Saxon words. As a specimen of the new Collects, we give that of the Sunday after Whit-Sunday, which our readers will remember in the Book of Common Prayer is styled Trinity Sunday:

"Almighty and everlasting God, who hast given unto thy servants grace, by the adoption of a true faith, to believe and acknowledge the glory of thy eternal Majesty in the work of redeeming love, as manifested in Christ Jesus, the express image of thy person, and brought home to the human soul by the operation of thy Holy Spirit; let every word which fell from the lips of our divine Teacher sink deep into our hearts, and be implanted in our minds and affections by the spirit of truth; so that we may be kept steadfast in the faith, and give all glory to thee, through our Lord and Saviour, and by that same Spirit which alone can teach us what we should pray for as we ought. Amen."

The Book of Common Prayer, like the Catholic Liturgies, was composed for *daily* use. The altered habits of our overtaxed people have made it a weekly, not a daily service. With this alteration, the Book of Common Prayer lacks a more distinct recognition of the *Lord's-day*, a day for the celebration of the great event of Christ's resurrection on the first day of the week. Even the Collect for Easter day, in which we might naturally expect this recognition, does not supply the want. This point has been overlooked by the editor of the new Prayer Book. We know not whether the revised Liturgy is yet adopted by any Protestant Dissenting congregations: we are sure it might be with advantage. But its great use probably will be to many professed members of the Established Church, who by habit and taste, rather than by doctrinal conviction, are conformists. The fact is constantly forced upon us in the casual intercourses of society, that there are men of high mental qualifications who do not *think* with the mass, although they worship with them, and who will gratefully appreciate this attempt to separate all that is true and beautiful and catholic in the Book of Common Prayer, from the incredible and painful dogmas of a scholastic and unscriptural theology.

CRITICAL NOTICES.

Miscellanies. By James Martineau. Pp. 472. London—John Chapman. 1852.

THIS is an American publication, with a London title-page. The author states, in a modest advertisement prefixed to the Essays, that he acquiesced in the proposal of the Boston publishers, Messrs. Crosby and Nichols, though contrary to his own judgment, from the consideration that "to withhold a sanction from scrupulous and considerate men, would only have left the publication open to those who would have asked no sanction at all." The American editor (T. S. K.), in a brief explanatory Preface, expresses his regret at being compelled to omit some of Mr. Martineau's most valuable and interesting papers, which, however, he hopes to embody in a future volume. His statement that "several errors of the English press have been corrected for this edition," tempts us to remark that we have noticed a few American misprints (such as "*patient* Christians" instead of "*patent* Christians," which deprives the expression of its point), besides the reckless and barbarous division of words by which a Transatlantic publication is commonly disfigured. The papers selected for the present volume are seven in number; one from the Monthly Repository of 1833, on "The Life, Character and Works of Dr. Priestley;" four from the Prospective Review, on "The Life and Correspondence of Dr. Arnold," February, 1845; "Church and State," May, 1845; "Theodore Parker's Discourse of Religion," February, 1846; and "Phases of Faith," August, 1850; and two from the Westminster Review, on "The Church of England," April, 1850; and "The Battle of the Churches," January, 1851. It will thus be seen that the articles are given nearly in the order in which they first appeared, and that, with the exception of the first, they have been recently written. Most of them, doubtless, are fresh in the recollection of many of our readers.

We turned to the first article, that on Dr. Priestley, with some curiosity, and have read it with great interest and pleasure. We well remember that, when it first appeared, it gave dissatisfaction to some of Dr. Priestley's admirers, and drew forth an earnest and affectionate rejoinder from the pen, we believe, of one of his granddaughters. But the impression made upon us by a fresh perusal of the article is, that the most fervent admirer of Dr. Priestley could not reasonably desire (and certainly could nowhere find) a more eloquent or impressive tribute to his character and life; and the effect is much heightened, in our estimation, by the skilful and discriminating analysis of his peculiar qualities of mind and heart. So far is the article from manifesting anything like a cold appreciation or a reluctant admission of his excellences, that we have taken the trouble to compare the present essay (revised, as we are told, by the author) with its original form, to see if its complexion has been materially changed; but we have observed only a few unimportant verbal alterations. The whole essay, like the one on Dr. Arnold which follows it, eminently shews, we think, that a generous and eloquent appreciation of character, the sympathetic power with which true genius delights to throw itself into the mind and life of a great and good man, is one of Mr. Martineau's peculiar merits. There is a touching interest in his biographical pictures, which will delight those who have not taste or patience for his more abstruse and acute disquisitions. What could be more truly or more beautifully said than the following, on Dr. Priestley's letters from America?

"It would be difficult to find, throughout the whole range of epistolary literature, anything more touching than these letters, more pictorial than the impression they convey of the aged philosopher in his banishment, inspired by his faith to struggle with the shocks of circumstance, sustaining cheerfulness

and devising good in the midst of his solitary sorrows, and feeding still an interior energy amid the waste of years. His seclusion there seems like an appointed interval between two worlds,—a central point of observation between time and eternity. There is a quietude in his letters, which gives them the aspect of letters from the dead; all the activity appears in them as viewed in retrospect, and yet the peace of Heaven is still but in prospect; and they send forth tones of indescribable melancholy, which, travelling over one of the world's broadest oceans, seem like communings from an unearthly state. Yet it is not that the Christian sufferer himself desponds; the melancholy is not in him, but in the reader; and it is simply our wonder that he could uphold his spirit so nobly, which deepens the pathos of his history. It is obvious, throughout, that his self-possessed serenity comes from the past and the future, and not from the present; and there is a simplicity, a reality, in his repeated allusions to his approaching immortality, which makes us feel perpetually that, step by step, we are passing with the venerable man to his grave, to meet him on the morrow in a home whence there is no exile."—Pp. 4, 5.

The characteristic differences are, indeed, pointed out between Dr. Priestley's piety and that of Bishop Heber and of Mrs. Barbauld, but in no unappreciating or unsympathizing spirit, as we think we could easily shew by ample extracts, did space permit. But we must content ourselves with urging our readers to study the entire essay. It will well repay an attentive perusal.

The same generous appreciation of excellence is equally visible in the article on Dr. Arnold, though our readers have probably not forgotten with what terrible conclusiveness the reviewer lays bare the dishonest manner in which he was induced to smother his ingenuous doubts on the subject of the Trinity. We feel it difficult to imagine an intelligent Churchman *daring* to read that passage with attention.

The striking and brilliant article on Theodore Parker must excite deep interest in America, from the warm and indignant sympathy expressed in his behalf, and the eloquent justice done to his manly boldness, honesty, ability and learning; though the writer is far from subscribing to all his views, some of which he criticises at considerable length. There is in this paper, however, a fierceness of tone, and a straining after strong and pointed expression, which sometimes produces what reads almost like a *burlesque* on Mr. Martineau's peculiar style. Thus, speaking of the base timidity of men on religious matters, he says,—“Checked and frightened at the entrance of every path on which they venture, they spend their strength in standing still; or devise ingenious proofs that, *in a world where periodicity is the only progress, retrogradation is the discreetest method of advance*” (pp. 163, 164). The following, again, is an outrageous caricature of those who venture to think style a matter of some importance:

“We have small patience at any time with the criticisms on style in which ‘Belles-Lettres’ men and rhetoricians delight: and where we speak to one another of the solemn mysteries of life and duty and God, such things affect us like a posture-master’s discussion of Christ’s sitting attitude in the Sermon on the Mount, or some prudish milliner’s critique on the penitent wiping his feet with her hair. Men who neither think nor feel, but only learn, pretend, and imitate, may make an *art* out of the deepest utterances of the human soul; but from these histrionic beings, who would applaud the ‘elocution’ of Isaiah, and study the ‘delivery’ of a ‘Father, forgive them!’ such a man as Theodore Parker recalls us with a joyful shame.”—Pp. 169, 170.

Again, in his very striking exhibition of the error committed by the prevalent theology as to the nature of Causation, the following is a characteristic, but not happy specimen of the somewhat strained and far-fetched style of expression in which he occasionally indulges:

“By equating the distinction between divine and non-divine with the difference between natural and non-natural, it surrenders, in our opinion, the very citadel of

faith, turns the universe from a monotheistic temple into a Pantheon of philosophy, and *whips out the worshipper to make way for the experimentalist.*"—P. 183.

The article, however, is deeply interesting, especially to a mind fond of metaphysical inquiry; but we think the effect occasionally marred by the paradoxical vehemence of expression. A calmer, more majestic march would have better suited the gravity and importance of the sentiments and arguments advanced. To enter upon an examination of those sentiments and arguments themselves, is out of the question in a brief notice like the present. The whole volume, indeed, is so full of pregnant and suggestive thought, that it would not be difficult to fill another volume in discussing the topics it presents. On the subject of miracles, however, we will just briefly say, that to put the case of their exhibition in conjunction with false or pernicious doctrines (in order to illustrate their alleged irrelevance as to the truth of the doctrines associated with them), seems to us to be putting a case that is, on the face of it, intrinsically absurd and impossible. We cannot conceive of a *miracle* (an express work of God) except in connection with a purpose which God expressly approves. To us, therefore, it seems just as essentially incongruous to imagine miracles wrought in attestation of falsehood, as to imagine a true Christianity with a wicked Christ, which latter supposition (put forth by Mr. Parker) Mr. Martineau justly characterizes as no less absurd than it is revolting.

The article on Mr. F. W. Newman's Phases of Faith is manifestly a production of much care and labour, from the reviewer's intellectual and respectful sympathy with his author, and from the skill and nicety required to make good his points in dealing with so clear-sighted, keen and accomplished a master of reason. The article richly repays a careful perusal, though perhaps to those who do not care to go deeply into metaphysical and theological questions, its refined reasoning and nice distinctions may seem to indicate an exhibition of skilful *fence*, rather than the earnest investigation of vital questions which it really is.

In the two articles from the Westminster Review, in which, perhaps, the writer felt himself more in the shade of anonymous retirement, he is completely at his ease and writes *con amore*. The article on the Church of England is the most brilliant in the volume, and the peculiarities of the author's style here give a smartness and dash to the tone of expression, not unsuitable to the pages of a miscellaneous Review. We cannot help questioning the taste, however, of such passages as the following :

"We would ask any clergyman who reads the Athanasian Creed, How can you transact your daily affairs with any peace of mind? *Your coat was made by a man who doubts the co-eternity; your grocer thinks the Holy Ghost created; you pay your rent to a landlord who confounds the persons; and your fishmonger divides the substance.* If you found any of these with his house on fire, you would not think it a time for prosecuting your business; you see him in a greater peril, and you coolly inquire about sugars, or discuss the choice of salmon!"—P. 314.

Amusing as this is, doubtless, to those who reject the doctrines thus brought into ridicule, there is a flippancy, not to say paltriness, in the wit, which cannot but be in the highest degree offensive to orthodox believers. And might not the clergyman reasonably rejoin (in abatement of the force of the argument), that men of every faith must become callous to most sad and awful considerations, before they can engage lightly in the business and daily intercourse of the world? There is much in the present condition of the destitute and neglected, and still more in the future destiny of the degraded and depraved, to excite great anxiety and perplexity in thoughtful and benevolent minds, on the most rational and the most hopeful hypothesis.

"The Battle of the Churches" forms a worthy close to the volume. The respective positions of the Romish and Anglican Churches are exhibited and

examined with masterly clearness and cogency, and the whole essay, as indeed each of the others, well repays an attentive and repeated perusal. The few blemishes in the mode of expression to which we have ventured to advert, are most apparent on a first reading. The solid excellences, the conscientious thoroughness of treatment, the copious richness and depth of thought, as well as the splendour and beauty of illustration, reveal themselves more and more on continuous and careful study. If the volume cannot be recommended as likely to interest or edify the multitude, it is eminently fitted to stimulate and delight thoughtful and inquiring minds, and we earnestly trust that, both in America and in England, it will "find audience fit not few."

J. R.

The Quarterly Review. No. CLXXXI., June, 1852.

THE first article that has attracted our attention in this No. is entitled the "New Reformation in Ireland." Although we dare not rest with much confidence on the writers of this Tory Review as historical witnesses of what is going on in the world, we think it not without its use to note their opinions on passing events. The allegation of the reviewer is, that elements of marvellous change are fermenting in Ireland—in fact, that Romanism is in process of breaking up; that life and thought are stirring and struggling within it; that this is going on not merely in one district, but in many localities. As proofs of the existence and progress of this new Reformation, the reviewer points on the one side to a Society established by Archbishop Whately to protect converts against Papist persecution, and on the other to Archbishop Cullen's "Catholic Defence Association," constructed for the purpose of crushing the new movement. A further proof is adduced in Bishop Plunkett's relaxation of the rules respecting the ordination testimonials of Protestant clergymen in his diocese, in order that he may provide for Irish-speaking congregations, converted from Rome, ministers with whom they can hold converse in the language they best understand. The Catholic party, to a certain extent, admit the existence of defections from their Church, but allege that unscrupulous zealots have abused the confidence and charities of England to the base purpose of seducing starving men into a simoniacal abandonment of their religion. This allegation was met by the Protestant clergy with a direct contradiction, and a challenge to the Roman Catholic leaders to produce before an impartial judicial body evidence of the alleged tampering and bribery. More than once the challenge has been in words accepted, but practically eluded. The reviewer of course attributes the decline of Popery in Ireland to the existence and zeal of the Protestant Established Church, and apologizes for the incompleteness of the new Reformation by reminding his readers that the Church has recently had to contend with many discouragements. Supposing his facts real, we see in them a satisfactory proof of the beneficial working in Ireland of the system of national education established by the Whigs when Lord Derby was a member of their party and was Secretary in Ireland. The Quarterly reviewer, after a fashion, admits the great influence of education in Ireland as an hostile element to Popery.

"Rome will never tolerate education. Education must inevitably lead to a free reading of the Scripture, and that is incompatible with her very existence. She never will, but as a blind and a delusion, consent that her children should learn to read—no matter what book—on the same bench with a Protestant class."

To this mixed system of education, from which all liberal men from the first anticipated important results, the Protestant clergy of Ireland were bitterly hostile, and, rather than countenance it, a large majority of them repudiated government help in their parish schools. And now, with that suicidal blindness which has more than once characterized Lord Derby's political career, he has given intimations of his willingness to tamper with the national system

in Ireland in order to gratify the passionate bigotry of the Protestant clergy. For ourselves, we have no great confidence in the willingness of any large portion of the Irish to accept Protestantism, represented as it chiefly is before them by the Established Church of England and Ireland. That Establishment is notoriously and not unreasonably unacceptable and distasteful to the common people. They look upon it as an engine of extortion, worked exclusively by their political opponents, and often for political purposes. The fall of the Established Church in Ireland is in our view an absolutely necessary antecedent of the religious reformation of that unhappy country. But it will even then be the work of many generations to efface the traces of the malice and uncharitableness which have resulted from the battle of the two Churches. We cannot dismiss the subject of this article without alluding to a very different process by which large bodies of the Irish nation are being emancipated from the thralldom of the Papal Church—we mean *emigration*. It is, we believe, provable by statistics tolerably authentic, that the American Catholic Church has not recently gained in the same proportion that Ireland has lost by emigration. We have seen a statement that during the last eight years alone there has been a loss to the Catholic Church of nearly two million souls. Perceiving the mischief, the Catholic priesthood are now earnestly but vainly striving to stem and turn the increasing tide of emigration.

We next pause to read an elaborate article on Lord Cockburn's Life of Jeffrey, disfigured, however, by a little Tory petulance and intolerance, amongst which we may adduce the reviewer's *proofs* that Muir and the other political martyrs of 1793 were rightly convicted of sedition, and a petty inquisition into Jeffrey's personal religion, and a lament that he was not a communicating member of any church. In a better spirit is the following tribute to Sydney Smith:

"Great as was the prosperity of the work (*the Edinburgh Review*) in Jeffrey's hands, we still question whether it would not have had even more if continued under the divine's care. In fact, we doubt if there ever was any man so admirably qualified for such a position. He might not have had, in 1802, so much reading as Jeffrey; but any such deficiency would soon, with energies like his, have been supplied; and he undoubtedly even at the start possessed a purer literary taste than his successor; to which, in the sequel, were added, if he had them not then, a far keener knowledge of human character and a superiority of tact which it would hardly be too much to call infinite. A more consummate man of the world, though we believe one more entirely unhardened at heart by its experiences, never existed. Compared to him, as to society in all its departments and bearings, Jeffrey was never more than a clever stripling beside an unsurpassed master. And even as respects mere literary reputation, in which throughout their most active days Jeffrey must be allowed to have in popular opinion overshadowed him, what is likely to be the ultimate result? We are not afraid to say that according to our anticipations Sydney will rank 100, 200, 500 years hence as an English classic in the same line with Swift, and therein inferior only—though *magno intervallo*—to the immortal Dean."

A review of two writers of contemporary history, Mr. Roebuck and Miss Martineau, presents us with a strange mixture of shrewdness and folly. It is rather late in the day for a politician to eulogize the late Marquis of Londonderry. How shall we sufficiently *admire* the hardihood which extols Lord Londonderry's "sagacity" and his "supreme sense of duty," and describes him as being in the cabinet what Wellington was in the field, and as eminently fitted for carrying out grand conceptions of true statesmanship? We believe, with the reviewer, that posterity will do *justice* to Lord Londonderry. Every year of peace and growing freedom in England will increase the detestation of the policy which dictated the "Six Acts," which justified the employment by the government of incendiary spies, which first nourished treason and then punished traitors with the halter and the axe. To talk of "the greatness of the character" of this man, and the "lofty triumphs of his statesmanship," is folly, if not something worse. The reviewer founds his praise of Lord Lon-

donderry on "the peace" which "subsists to this day." What connection there is between the preservation of the peace and Lord Londonderry's policy, is not shewn. The peace of Europe has been preserved by a complete reversal on the part of England of the meddlesome and despotic policy, becoming Vienna rather than London, which ruled the cabinet in George the Fourth's regency and reign.—There follow a feeble article on Lady Lewis's book on the friends of Lord Clarendon, and a malignant one on the late Lord Holland's Memoirs of the Whig Party. The whole is closed with a POSTSCRIPT, penned in prospect of the Elections, on which depend Lord Derby's continuance as Prime Minister. We look in vain here, as elsewhere, for a definite statement of the policy intended by Lord Derby and his versatile Chancellor of the Exchequer. The reviewer gravely tells us that the battle is for the "CHURCH and the MONARCHY." These, he asserts, are "the avowed objects of attack by the most considerable classes of the opposition." The style of the reviewer is on a level with his veracity. His Postscript might have become the classic tongue of Col. Sibthorpe or Mr. Ferrand at a Carlton-Club dinner. He thus numbers the several foes of the Church and the Monarchy: "Old Whigs, young Whigs and ultra-Whigs—Radicals, Balloteers and Chartists—Tenant-Leaguers and Catholic Associators—Jews and Papists—anti-Churchmen, ultra and no-Churchmen—apostate Tories—Puseyites, Peelites, Cobdenites, Humeytes, and all the other *ites* and *mites* of dissent and disaffection," &c.

The coarseness and bad temper which characterize the present No. of this political journal are in one respect satisfactory. They are extorted by disappointment, and express the Tory despair of controlling the growing intelligence and capacity for freedom of the people of England. The good sense and grateful patriotism of our countrymen surround the throne of their beloved Monarch with strength and honour, while the thrones of the despotic Sovereigns, who practically illustrate the principles of government upheld in the Quarterly Review, depend on the fidelity of mercenary troops.

Reason essential to the Right Understanding of the Christian Religion. A Sermon, preached Sunday Evening, June 13, 1852, at the Unitarian Chapel, Cheltenham. By the Rev. J. Dendy, B.A.

THE clergy of Cheltenham are (unconsciously and certainly unintentionally) promoting Unitarianism in their Evangelical *Close* borough by set sermons against the new heresy, not only preached in their pulpits, but printed in the hungry columns of a local paper. This same paper, greatly to its honour, conceives itself called on by justice to print both sides of the question, and Mr. Dendy having replied in a sermon (which has both good temper and good sense that the Cheltenham clergy might very advantageously imitate) to the main objections of his assailant, the *Cheltenham Examiner* prints the discourse. The copy before us is a reprint designed for gratuitous circulation in the town. We venture to foretel that the chivalry of the orthodox champions will soon expire, and that they will not often repeat the hazardous experiment of attracting attention to the opinions and arguments of an "heretical teacher." Wiser and more experienced men have found that discretion is the better part of valour. Let Mr. Dendy make the most of the rash inexperience of his clerical neighbours.

Readings for the Hearth, the Lecture Hall and the Elocution Class. Selected by James Henry Dixon, Esq. London—Rouse and Co.

THE Readings are poetical, and are selected with great taste, and have the further merit of not being worn threadbare in previous Selections. The publication is going on in monthly parts, of which six are before us. The price of each No. is sufficiently low to introduce the Readings to the fireside of the artisan.

INTELLIGENCE.

DOMESTIC.

Manchester New College.

The annual examination of the students educating at this institution began in the common hall, on Monday morning, June 21, in the presence of the Professors, and was attended also on that and the following days by several of the Trustees and other visitors, amongst whom we noticed Messrs. J. A. Turner, John Grimshaw, of Audenshaw, R. N. Philips, of the Park, S. D. Darbishire, Edmund Potter, of Dinting Lodge, Thomas Johnson, Robert Worthington, Samuel Robinson, Dr. Smith, — M^rConnell, and the following ministers:—Revds. R. B. Aspland, Dukinfield; F. Howorth, Bury; H. Green, Knutsford; Edward Higginson, Wakefield; G. H. Wells, Gorton; John Kenrick, York; Wm. Turner; J. H. Ryland, Bradford; W. Sutherland, Flagg; Charles Beard, Gee Cross; J. Layhe, Manchester; J. Owen, Lydgate; Dr. Beard; Charles Wicksteed, Leeds; Samuel Bache, Birmingham; T. E. Poynting, Monton; Franklin Baker, Bolton; James Whitehead, Ainsworth; J. H. Thom, Liverpool; John Colston, Styal, &c.

The first class examined was that of the English Language, by Rev. Wm. Gaskell. The Professor stated that the principal business of the class had been weekly compositions, but they had also paid considerable attention to the history and structure of the language. In this an interesting examination ensued, in the course of which several words still current in Lancashire were shewn to be not vulgar mispronunciations, but remnants of Saxon speech, lost in the language used by the educated, but tenaciously kept in the talk of the common people.—Professor Bowman next took the first division of the middle Latin class. As the class included students purposing to take the B.A. degree at the London University, the books were chosen with reference to that examination; and as some of the class desired to graduate with honours, it was divided into two parts, to enable the candidates for honours to go through a more extensive course of reading. The first division of the class was now examined in Virgil, translating passages from both the *Eclogues* and the *Æneid*, and

answering questions on etymology, syntax, prosody and archæology.—Professor Finlay next took the senior class in Mathematics and Natural Philosophy. The class had previously prepared answers without the assistance of books or notes. These were now read, and illustrated by the students on the black board. The questions were on algebra, trigonometry, conic sections, statics, dynamics, and hydrostatics. After an interval, during which the students and visitors lunched together in the library, the examination was resumed by Professor Bowman, with the junior Latin; the book selected being the *Jugurthine War* of Sallust, preparatory to the matriculation examination at the University. The middle Mathematical class succeeded, Professor Finlay stating that the progress of the class had been very good, and the course of reading more extensive than usual. Two of the students, Mr. Turner and Mr. Boulton, had, in addition to the ordinary business of the class, undertaken a considerable amount of voluntary work. The examination included 25 abstruse questions on the differential and integral calculus. The work of the day was brought to a close by Professor Bowman, with the class of Ancient History. The questions referred to the history of Egypt, Assyria, Persia, Greece and Rome, and were answered with fulness and accuracy.

On Tuesday, June 22nd, the examination was resumed by Professor Finlay and the junior class in Mathematics and Natural Philosophy. The subjects of examination were algebra and trigonometry, statics, dynamics and hydrostatics. The class had during the session also read several books of Euclid. The second class of the day was English History; the Professor being Rev. William Gaskell. Very interesting answers were read by the students to a series of questions on the Anglo-Saxon history; including social manners, jurisprudence and religion, on the Norman conquest and its consequences, on the progress of the English constitution, the history of Parliament, the Reformation, the wars of the Roses, and the state of parties in the middle of the 17th century. Other questions had been answered by the class, and in a style of

high excellence; but the time allotted for the class had expired, before the Professor reached the end of the examination paper. The third class of the day was Rev. James Martineau's, in Moral Philosophy. The examination paper included no less than six-and-twenty subjects; some of them branching out into many questions, on the theories of Bentham, Paley, Wollaston, Schleiermacher, Coleridge, on the more abstruse and important questions of moral philosophy. During a brief suspension of the proceedings lunch was provided in both the libraries. The examination was resumed by Professor Bowman with the middle Greek class—the second division. The Professor stated that the class had read during the session the *Aves of Aristophanes*, the *Phædo* of Plato, and the oration of Demosthenes against *Midias*. In addition, two students of the class, Messrs. Whitehead and Smith, had read privately with him. The examination was taken in the *Phædo*, and included the beautiful passage in which the death of Socrates is described. The passages selected by the Professor were translated with ease and accuracy. The last class taken on this day was Professor Finlay's middle class in Natural Philosophy, which had been occupied during the session with a more than ordinary extensive course of astronomy and mechanics. The Professor stated that the students had answered all the questions without exception, and that most of the answers had been exceedingly good. A selection of the answers was read, and the propositions illustrated on the black board. The proceedings of the day closed with an oration by Mr. Jones, "On the Influences of the Country."

On Wednesday, June 23rd, the examination of the Literary and Scientific department was resumed and brought to a close. The first class, the senior Latin, was examined by Professor Bowman, in *Cicero de Naturâ Deorum*. The same Professor then examined the middle Greek class (first division), which had been engaged during the session in reading *Xenophon's Memorabilia*, Book 3, and the greater part of *Herodotus*, Book 1, the book prescribed by the London University for the B.A. degree. A searching and satisfactory examination was taken in the latter book. The Rev. James Martineau proceeded with the Logic class—the students reading their answers to a long series of questions, previously prepared

without the aid of books or notes. In the afternoon Professor Bowman proceeded with the middle Latin class (second division). The studies of the class had been arranged with a view to graduation with honours, and had included three books of the *Annals* of Tacitus, and six *Satires* of Juvenal, prescribed by the University of London for the honour list. The examination was taken in the 3rd and 10th *Satires* of Juvenal. The last class of the Literary and Scientific department of the College was that of Mental Philosophy, examined by the Rev. James Martineau. The answers had been prepared in the same mode as in the Logic class. An oration was next read by Mr. Steinthal, on "The Influence of Christianity on the Abolition of Slavery in Europe." Previously to this, the attendance of visitors in the common hall was increased by the presence of several ladies. In the absence of Mr. Robert Philips, of Heybridge, the President, Mr. J. A. Turner, at the request of the Committee, took the chair. Before distributing the prizes, he briefly addressed the assembled students and friends of the College, and said that it had been his privilege to be present during the greater part of the examination now brought to a close. Upon many of the profoundly learned and scientific topics in which the students had undergone so searching an examination, he did not profess himself competent to pronounce an opinion; but he had during the progress of the examination observed enough to feel assured that the students had made a faithful use of their great opportunities. The result of his own observation was confirmed by the report of the official Visitors (the Rev. William Turner and the Rev. John Kenrick) and the Professors; by them he was authorized to say that the students, though few in number, had conducted themselves with general propriety, and with exemplary diligence in their studies. The examination had given them evidence, not merely of the diligence of the students, but also of the laborious and admirable manner in which the Professors had discharged their duties. In reference to the unusual smallness of some of the classes, he might mention that it was in part occasioned by the great desire on the part of the Professors to adjust the studies to the wants and qualifications of the classes, and to give to individuals preparing to matriculate or graduate with honours at the University, every

assistance. Mr. Turner concluded by expressing the pleasure it gave him to distribute the rewards adjudged by the Professors and honourably won by the students. The statement was read by Mr. Turner from a paper prepared by the Professors. As the names of the successful competitors were read, they approached to receive the awarded prizes, amidst the applause of the company, which was especially cordial when Mr. Henry Turner was twice called up to receive prizes from the hands of his father, who placed the volumes in his hands with considerable emotion.

"I. In the class of Ancient History, the prize has been awarded to Mr. Wm. Potter, and consists of 'Schmitz's Histories of Greece and Rome,' 2 vols.—II. In Classics, the arrangement of the classes has been somewhat different from the usual one, there being no Matriculation class, and the Middle class being divided into two portions, in order to enable each to attend to the course of reading most required by it.—1. In the first division, the highest position is taken by Mr. Jones; but as he gained the prize in the Middle class last year, it has been awarded this session to Mr. Turner, who stands second in the order of proficiency. Prize, 'Smith's Dictionary of Antiquities,' 1 vol.—2. In the second division (which has been reading with a view to graduation with honours, in the course of next year), the first prize is won by Mr. Whitehead. The performances of Mr. Smith and Mr. Boulton are also deserving of high commendation, and to Mr. Smith (who, during the whole session, has closely contended with Mr. Whitehead for the first prize) a second or extra prize has been awarded. Prizes: Mr. Whitehead, 'Orelli's Edition of Horace,' 2 vols.; Mr. Smith, 'Dr. Smith's Classical Dictionary,' 1 vol.—III. 1. In the junior Mathematical class, the prize has been awarded to Mr. W. Potter, having been closely competed for by Mr. Pershouse. It consists of 'Mullachy on Modern Geometry,' 'Hymer's Trigonometry,' 'Hymer's Conic Sections.'—2. In the middle Mathematics, the prize has been awarded to Mr. Turner. This prize was very ably competed for by Mr. Whitehead and Mr. Boulton. The books are 'Salmon on the higher Plane Curves,' 'Potter's Optics,' Parts 1 and 2.—IV. In the class of Mental Philosophy, Mr. Edwin Smith, Mr. Whitehead and Mr. Boulton, all deserve honourable mention; and considerable difficulty has been found in awarding the prize. On the

whole, however, the highest merit appears to belong to Mr. Edwin Smith, to whom accordingly the prize is given: 'Aristotle's Organon,' edited by Waitz; 'Aristotle's Treatise de Anima,' edited by Trendelenburg.—V. In the class of English History, Mr. Jones's answers have been the most numerous and correct, and to him, therefore, the first prize has been awarded: 'Macaulay's History of England,' 2 vols. The second prize has been awarded to Mr. Whitehead, though with some hesitation, as the answers of Mr. Smith and Mr. Boulton were likewise remarkably good. Prize, 'Guizot's History of Civilization,' 3 vols."

Of the prizemen we may add that Mr. William Potter is son of Mr. Edmund Potter, of Dinting; Mr. Whitehead is son of Rev. James Whitehead, of Ainsworth; and Mr. Edwin Smith is son of Rev. — Smith, of Walsall.

On Thursday, June 24th, the examination of the students in the Theological department took place. The first class was examined by Rev. G. V. Smith, the Principal and Theological Professor, in Hebrew. The book studied by the class, and in which the examination was taken, was Isaiah. The Rev. J. J. Tayler next examined the theological class in the first Apology of Justin Martyr. Besides translating some passages of the Apology, the class answered various questions respecting the life, times and opinions of Justin. A very interesting examination followed in the Evidences of Natural and Revealed Religion. It may interest some of our readers to have a specimen of the Question paper of Mr. Smith (the answers were generally very full and accurate). We select the closing portion.

"7. Mention conditions which it may be expected that divine revelation, regarded as a subject of past history, will be found to have fulfilled. Shew that miracles may properly be included among them, and that a miracle is, under certain limitations, a sufficient criterion of divine interposition. Shew that miracles have a distinct and peculiar value, in this respect, which does not belong to any other evidence that can be appealed to. Examine their credibility, as founded on such value, and as affected by the objections—1, that they are contrary to uniform experience—2, that they are violations of the general laws of nature. Mention historical considerations which (independent of any direct testimony) illustrate the reality and importance of the Christian miracles.

"8. Why, in a discussion of the Evidences of Christianity, is it unnecessary to enter upon any inquiry as to the authenticity and historical character of the Pentateuch, or to make any appeal to the miracles which it relates? Mention the grounds on which, nevertheless, the old Hebrew religion may be regarded as the necessary preliminary of Christianity, and as forming, with the latter, one continuous scheme of divine revelation. Shew how it was inevitable that the state of knowledge and civilization should affect the condition of religion and morality; and give the explanation which this affords of the fact that so much in the Scripture record of Revelation is elementary and imperfect.

"9. Mention the circumstances which rendered the time and place of Christ's birth peculiarly favourable to the diffusion and preservation of Christianity.

"10. Enumerate the means we have of gaining a knowledge of Christ's life; give the substance of what is stated respecting him—1, by any heathen writers near his time—2, by Josephus, giving reasons for admitting, as authentic, the principal passage in which he speaks of Christ—3, by St. Paul; explain the value of the evidence of this Apostle, and shew what facts of the life of Christ, as recorded in the Gospels, are recognized, or implied, in it."

Rev. J. J. Tayler, Professor of Ecclesiastical History, then proceeded to examine his class in the church history of the fourth and five succeeding centuries. The paper contained a very searching series of questions ranged under twenty-eight different heads, each head including several questions. The answers were full and minute, and were listened to with great interest. After a brief interval, Rev. G. V. Smith called on the theological students to read their answers to the paper of questions on the criticism and interpretation of the Old Testament. The time permitted only a portion of the answers to be read, but the Professor stated that all of them were very full. Rev. J. J. Tayler succeeded with the class who had attended his lectures on Christian Principles and Doctrines. Many of the questions led to the consideration of important topics recently discussed by the several theological parties of England, and the answers, often resembling essays, read by the students were very interesting. Mr. Smith concluded the examination of the classes with the junior Hebrew, which

had been studying during the session the book of Exodus and Psalms. The examination of both Hebrew classes was satisfactory. After a sermon by Mr. Napier, the proceedings were brought to a close by the delivery of the Visitor's address. How admirably Mr. Kenrick performed his part, our readers have in another part of our Magazine been able to form a judgment for themselves. It was announced that the students for the next session would assemble on Friday, September 24th.

On the following day, the Trustees of the College met, according to their usual custom, to receive from the Professors minute reports of the conduct of the students, and to elect or re-elect students on the foundation. Several applications for admission on the foundation were received: of these two were, on the production of the required certificates and testimonials, at once admitted; the others were referred to the consideration of the Committee.

Before closing this report, we may state that Rev. G. V. Smith, the Principal and Theological Professor, intends, with the concurrence of the Committee, to spend the next six months abroad. At the beginning of the session, Rev. J. J. Tayler will (in great measure) occupy by extra classes the time of the students which under ordinary circumstances would be employed in the classes of the Hebrew and Theological lectures. Rev. J. G. Robberds has resigned, in consequence of the state of his health, the Professorship of Pastoral Theology. In accepting his resignation, the Committee tendered to Mr. Robberds an expression of gratitude not merely for the zeal and ability with which he had discharged the duties of his office, but also for the various proofs he had given of his deep interest in the College. Rev. J. J. Tayler has, we believe, been requested to accept the vacant Professorship.

University Hall.

The annual general meeting was held at the Hall on Thursday, June 17. There were present Mr. James Heywood, M.P., Messrs. Richard Martineau, Edward Enfield, John Taylor, Rev. Dr. Hutton, Rev. Edward Tagart, &c. &c. The chair was taken by Mr. John Watson. The Council presented to the members the following Report and Supplement.

"In presenting their Fifth Annual Report to the Members of the Society, the

Council have much pleasure in stating that the prospects of the Hall are such as to afford very reasonable hopes for future success.

"Twelve Students entered into residence at the beginning of the Session, and four have been since admitted. The Council are happy in being able to state that the conduct of the Students has been found good, and that a wholesome and uninterrupted state of discipline has characterized the Session. This has been amply attested by the Monthly Reports presented to them by the Principal.

"The Council have reason to believe that the number of Resident Students will next Session be considerably increased, as in no previous year have they received at so early a period so many applications for admission.

"During the Session now ending, the Council have had the satisfaction of arranging for five Courses of Lectures. Three Courses have already been delivered: one by the Rev. J. Gordon, of Coventry, on the Philosophy of Revelation; a second by Dr. W. Carpenter, on the Wisdom of God in Creation, and more especially on the connection of Natural and Revealed Religion; a third by the Rev. D. Davison, every Sunday morning, on the Greek Text of the Gospel of St. Mark. These Scriptural readings on the Sunday morning form a distinctive feature of the present Session, and seem to the Council to be strictly in accordance with the objects of the Institution, and especially adapted to the wants of Students attending Lectures in University College. The Lectures at present in course of delivery are by the Rev. D. Davison on the Epistles of St. Peter, and by the Principal on the Moral Theories of Paley and Butler.

"At Christmas Mr. Clough tendered his resignation, in contemplation of an engagement which, if entered into, would have withdrawn him from England in the middle of the Term, a contingency which left the Council no alternative but to accept the resignation. They gladly avail themselves of the present opportunity to record their appreciation of Mr. Clough's services, and their grateful sense of obligation to him for his many acts of courtesy and consideration.

"To supply the vacant post of Principal, the Council secured the services of the Rev. R. H. Hutton, M.A., Fellow of University College, London, who, for the Session of 1849—1850, filled the office of Vice-Principal with marked advantage to the Students. Mr. Hutton is in all respects most favourably known to many

members of the Institution, and considering his scholarship and attainments, and the high order of the Academic distinctions which he obtained both in University College and the University of London, the Council feel fully justified in anticipating the most favourable results from his appointment.

"During the past year the Council have had under their serious consideration the possibility of adopting some plan to bring into closer union and co-operation their own Institution and that of Manchester New College. The subject is still under deliberation, and it is earnestly to be desired that a plan satisfactory to all may be devised, so as to give permanent and increased usefulness to two Institutions so closely connected in their objects.

"The Council have to record their thanks for several valuable contributions to the Library.

"At the last Examination for the degree of Bachelor of Arts in the University of London, two students of the Hall presented themselves as Candidates. They both passed in the 1st Division, and to Mr. J. C. A. Scott, who graduated in Honours, the University Scholarship was awarded.

"By the aid of the Annual Subscriptions, and contributions to the Guarantee Fund, the expenditure of the year still leaves a handsome balance at the Banker's. A second Guarantee Fund has been readily entered into in the course of the present Session (and is still open), to secure for at least the first two years the increased salary promised to the Principal. At the end of another Session the Council still hope the Hall may be self-supporting. In the meantime, to meet contingencies and to ensure success, they would request their friends not to relax their efforts, but to continue their support to an Institution offering so many social and scholastic advantages to those who are excluded by motives of conscience from the older Universities, and calculated to supply by the superintendence and influence of the Principal—the collegiate life of the Students—and the Theological Lectures—deficiencies which many have felt from personal experience to be serious but unavoidable in the training and instruction of University College."

"Supplementary Report.

"It is with sincere regret that the Council are obliged to add a supplementary report to the one already read. Since the preceding report was agreed upon at the Council meeting, on the 3rd

of June, the following letter has been received from the Principal :

"Park-road, Richmond, June 15, 1852.

"GENTLEMEN,—It is with the deepest regret that I resign again to you the office of Principal of University Hall, which I received from you only six months ago. I am compelled to do so by the most urgent medical advice. My physicians tell me positively that I can never return in this country to any occupation involving much speaking, and seem to doubt whether I shall ever be able to live in England at all during the winter and spring. May I express a heartfelt wish that the difficulty of finding a new Principal will not deter you from carrying on your Institution. I was probably sanguine myself, but I felt sure that such an Institution had all the promise of full success. I cannot but believe that a few years might find it not only independent, but fully successful. Perhaps I ought to apologize for saying so much on this point, but it is one on which I feel strongly; and it would be a great, a very great disappointment to me to hear of its failure. I cannot help thinking that my place could be supplied, and by a man of greater fitness, without great difficulty. In conclusion, let me say, gentlemen, how much I regret the dissolution of our personal tie. I cannot thank you sufficiently for the uniform consideration, courtesy and cordiality with which you have always treated me, and beg to remain ever

"Very respectfully yours,

"RICHARD H. HUTTON.

"To the Council of University Hall."

"In accepting the resignation of Mr. Hutton, the Council are painfully aware of the serious loss which the Hall sustains. They feel that it will indeed be difficult to find in a successor as many qualifications for the office as those pre-eminently possessed by Mr. Hutton. Nevertheless, their best exertions will not be wanting to provide a Principal able and willing to carry on the Institution for the purposes and in the spirit which led to its foundation, so as to secure, if possible, that measure of success which, in their preceding Report, the Council felt themselves justified in confidently anticipating.

"The Council feel it their duty to record their grateful acknowledgments to Dr. Hutton, who returned from Ireland in immediate compliance with a request of the Council, and kindly consented to remain in residence, and take charge of the Hall, till the end of the present session."

The reading of the letter of Mr. Hutton was listened to with very painful interest, and the members of the Hall, on the motion of Mr. Martineau, seconded by Mr. Taylor, passed an unanimous vote acknowledging Mr. Hutton's zealous and efficient service, and expressing deep regret for the cause which had so prematurely deprived the Institution of his valuable assistance.

From the cash account it appears that the receipts of the year amounted to £1860, including balances in hand, April 1851, of £836. The balance in hand April 30, 1852, was £568. The property and assets are valued at £12,004, and the debts and liabilities at £1220. The number of members, &c. on the Register is 206. The Report of the Council was adopted, and the vacancies in the Council were filled up, the newly-elected members being Dr. Wm. Carpenter, Rev. W. A. Jones, Mr. Russell Scott and Mr. Watson. The meeting closed with a vote of thanks to the Chairman.

Owens College, Manchester.

The first entire session of this College was brought to a close on Friday, July 2, when a large assembly of gentlemen and some few ladies assembled in the common hall of the College to receive the Report of the Principal and to witness the distribution of the Prizes. Amongst the persons present were the Bishop of Manchester, Mr. James Heywood, Rev. Dr. Vaughan, Rev. Dr. M'Kerrow, and Rev. William Gaskell. The Report presented by the Principal was in these words :

"Owens College has now concluded its first regular and complete session. It has been attended by a number of students exceeded only by King's and University Colleges, London, out of all the colleges, not schools, affiliated to the London University.

The total number of students has been 62

In the several classes :

Comparative grammar and structure of the English language	18
English literature	16
Logic	4
Languages and literature of Greece and Rome—Senior, 12—Junior, 20....	32
Mathematics and physics—Senior, 7—Junior, 15	22
Chemistry—Lectures, 18—Laboratory, 17	35
Natural History	16

French Language—Senior, 7—Junior

2 9
German Language 9

"No qualified students have offered for the lectures on the Scriptures in the original. This is, unfortunately, looked upon as a professional study, rather than as an essential branch of a liberal education. The lectures by the Principal, 'On the Relations of Religion to Science, Literature and the Life of the Scholar,' have had an audience varying in numbers, but increasing, and, on the whole, very satisfactory; but no account is recorded of attendance on that course.

"It was evident, at our opening, that the probability and the means of ultimate success in an enterprise new in so many respects, must to a great extent be determined by experience. During this session, something has been learned which it may be useful that all interested in the College should know. The dependence of a college on schools, is not enough considered. The number of students who might enter this session was a subject of conjecture with many who had never troubled themselves with the statistics which would have shewn the limit of its possible amount. We could have no more students than Manchester and the vicinity contained at once of a suitable age, and prepared for college instruction. But even of these, such as were designed for professions would naturally seek their instruction in other branches where they received their professional education. If a considerable proportion of this class should ever come to prefer Owens College for general education, it must be the result of a confidence acquired by degrees. By one expression of such confidence we have already been gratified, in the attendance on our classical courses of a considerable number of students from Lancashire Independent College, with the sanction of its authorities; and not less by our having reason to believe that this trust is not found to have been misplaced.

"But at first we must depend mainly on the number of young men who, though not designed for professions, were desirous of something like a university education, and whose previous training qualified them to receive it. We are led to think that this is not a numerous class. And we wish the attention of parents and teachers to be called to our absolute dependence on the earlier education for a supply of materials. It is evident that you can have no college, unless you have schools which actually do prepare for college. Should we fix a standard which the schools afforded no means of attain-

ing, we might close our doors. Should we directly undertake the higher school education, we should rather compete with the schools than fulfil the proper destination of a college.

"These considerations have led us to attach much importance to our entrance examinations, not merely as means of selection, but of guidance as to the nature of the field in which we have to work. We thought it right to attend in our requirements, at first, to what should appear to be the average means of preparation. It might have been harsh and inexpedient, universally to take teachers and parents by surprise with the extent of our demands. But we desire it to be clearly understood that the standard of preparation must be steadily, if somewhat gradually raised. We cannot, without an abandonment of our duty, cover the rudimental deficiencies of school instruction, by doing here what our proper work presupposes to be done. Nor are our arrangements, originally designed as they are for students capable of solitary study, at all suitable for carrying on the instruction of school-boys. And while we can do nothing here without the co-operation of the schools, it is but justice to recollect that the schools can do nothing without at least the cordial concurrence of parents and guardians. There are in Manchester masters able and willing to bring pupils up to our highest reasonable requirements, if they once know that it is expected of them. The deficiency referred to appears chiefly in classical and mathematical training. In the departments of history, chemistry, physiology, and wherever a specific proficiency was not presupposed, the docility and intelligence, on which we have all had occasion to congratulate ourselves as characterizing the generality of our students, have appeared under no similar disadvantage.

"Those interested in students will do well to consider what is implied in ours being non-resident. We cannot undertake the entire control of a young man's time and conduct. If he do not reside at home, or with those in whom his guardians can confide, he had better not be entered at Owens College, unless he have acquired habits of self-government and of private study proportioned to the responsibility under which he would thus be placed. Whether it may be possible to make arrangements calculated to abate the anxiety of parents on this account, is an important subject for the future consideration of those interested in the welfare of the College.

"A. J. SCOTT, M.A., Principal."

In respect to the classical attainments of the students, the report of Professor Greenwood stated that the subjects of examination had been Virgil's *Eclogues*, *Plautus*, and the *Annals* of *Tacitus*; in the senior Greek class, the *Eumenides* of *Æschylus* and a portion of *Herodotus*. The junior class had twenty students; the subjects of examination had been parts of the *Anabasis* of *Xenophon*, a book of *Homer*, the *Jugurtha* of *Sallust*, and two books of the *Odes* of *Horace*. The Professor expressed his deep satisfaction with the result of the examination. Prizes and certificates were awarded to those who had on the whole examination taken a high position.

The report of Professor Sandeman, on Mathematics and Natural Philosophy, was not equally satisfactory. He had found little previous preparation, and had been therefore compelled to take a rather elementary course. In the senior class even he had been obliged to go on with that which they had finished in the previous short session, and they had not been able to go very far. Amongst the prizemen in the Greek and Latin classes were several students from the Independent College, and we understand that at the close of the session of the latter College satisfaction was expressed at the junction in this department with the Owens College.

The Cleator Schools.

The schools at Cleator Mill, conducted by Mr. Black and Miss Alcroft, were examined by the Rev. John Robberds, B.A., of Liverpool, on Monday and Tuesday, the 28th and 29th June. The school-room, during the examination on Tuesday, was crowded by visitors and the parents of the children.

The classes were examined in reading, spelling, the derivation and meaning of words from *McCullock's* 2nd and 3rd Reading Book, in geography and grammar, their answers eliciting the commendation of the examiner.

The eldest class was examined in a lesson entitled "Land and Water," which embraced many philosophical questions. The second class in a lesson called "Eyes and no Eyes," which introduced many questions in natural history.

All the boys and girls of the first reading class were then examined in arithmetic, the girls in practice by fractions and decimals, the turning of

fractions into decimals, as also decimals into fractions. The boys in compound proportion and profit and loss. A few questions in the latter rules, taken at random from the book by the examiner, were worked with accuracy and despatch in a few minutes. The whole class was then examined in mental arithmetic, and the ready reckoning of the children elicited the wonder and applause of the audience. We give some of the questions put to the children, and when we state that in many cases the answers were given by a dozen or more voices at once, almost as the questions were put, our readers may imagine the quickness and intelligence of the pupils.

What is the price of 47 cwt. of fine flour at 16s. 8½d. per cwt.?

1 gross of pen-knives at 6s. 6d. per dozen?

48 pairs of scissors for £1. 4s., what is that per pair?

What is the price of 127 yards of cambric at 8s. 9¾d. per yard?

The class in geometry and conic sections were examined on the 5th of the 1st, and 31st of the 3rd book of *Euclid*; and in conic sections, after defining the nature of the curves, the parabola and the ellipse, they proved that the line bisecting the angle formed by the focal distance, and the line perpendicular to the directrix, is a tangent to the curve. Some of the question papers for the higher class were directly worked off hand, without any book being allowed for reference, which proves that the pupils are well and thoroughly grounded, and not superficially taught.

After the examination, Mr. Ainsworth asked Mr. Robberds to give his opinion of the school and the proficiency of the scholars, and after alluding to the loss the parish and himself had suffered from the death of Mr. Hadfield, whom he characterized as a learned, good and charitable man, who had always kindly assisted at the yearly examination and reported on the progress or short-coming of the school, requested that Mr. Robberds would, for the occasion, assume his place and take upon himself the office of adviser to the children, to add to their present knowledge the religious instruction which their several parents and pastors were qualified and only privileged to give, and which, from the peculiar nature of this school (being frequented by all sects), was not embraced within its limits.

The Rev. J. ROBBERDS, B.A., joined

in the regret which had been expressed for the loss of the late excellent incumbent, the Rev. William Hadfield. He had never had the opportunity of becoming personally acquainted with him, but from all he had heard of him, he was sure that his departure must be deeply lamented by those among whom he had laboured. He could not take the place which had hitherto been so appropriately filled by the clergyman of the parish, but in his absence he had much pleasure in bearing testimony, after a long and careful examination of the capabilities of the pupils, to Mr. Black's assiduity and skill. None could appreciate them so justly as the children themselves, especially when, as they advanced in life, they felt the benefit of his instructions. As this was his first acquaintance with the school, it was of course out of his power to compare its present state with what it was at any previous time. He had been invited to express his opinion of its merits, as compared with other schools, and more especially with the Harrington School, in Liverpool, with which he was more particularly conversant. He confessed, however, that he was not very fond of making comparisons between schools which were differently circumstanced, with different wants to supply, and different influences to deal with. He would have every institution, like every individual, do the best it could with its own peculiar aids and according to its own peculiar needs. If he were to make such a comparison as had been suggested, there was, perhaps, some room for improvement in the mode of reading practised by most of the children. They should make it their aim, not merely to read with correctness, so as to satisfy an examiner with a book in his hand that they could read, but to read with expression and animation, so as to be intelligible and pleasing to hearers who had no book. This was an art which was important as the means of instructing and amusing a domestic circle, and they should consider themselves as sent to school not for the mere selfish purpose of getting all the knowledge they could themselves, but also in order to become able to give pleasure and profit to others. It was scarcely possible to conceive of a happier domestic picture than that of the members of a family quietly engaged in an evening with their various occupations, and one of them reading aloud from some instruc-

tive or amusing book so as to improve or gratify the rest. The art of reading well was very rarely witnessed, even in the higher circles of society; but it was an art not difficult to acquire by practice, as its importance was rarely recognized and felt, and the multitude of cheap and excellent publications to be had at the present day added to its importance. With regard to the value of school education, it was not perhaps all equally appreciated at the moment either by the children or the parents. It did not all appear to be equally available as the means of getting on in the world. Reading, writing and arithmetic were well known to be of the greatest use to every child's worldly interests, and it would be folly to be wholly indifferent to that consideration. But the examination just concluded had embraced such subjects as geometry, algebra and conic sections, and it might not seem that these had, with the generality of learners, any direct bearing on their prospects in life. They should not be forgetful, however, of the higher and more general ends of education. The celebrated Dr. Johnson had truly said that whatever tended to take us out of our present selves, to carry our minds back into the distant past, or forward, by intelligent speculation, into the unseen future, or abroad over the wide earth, or aloft to the heavenly bodies and the laws which they obeyed, gave new dignity to our existence and raised us in the scale of beings. Education ought to be studied not simply and solely with a view to the future calling in life. As Dr. Channing had said, "Every man should be educated as a *man*, and not merely as a thing to make shoes, or gloves, or pins." He had lately been reminded, when at Greenock, that he was visiting the birth-place of the illustrious James Watt, who was a maker of mathematical instruments, and whose name, as the inventor of the steam-engine, was bound up with the whole of modern civilization. Whether we travelled by steamer or railway, or visited the various manufactories to which our country owed its prosperity and renown, we were contemplating results of the genius of James Watt. He and other great men attained their greatness and their usefulness by carrying out those abstruse and scientific investigations which, in their earlier stages, seem useless and dry. There must, then, surely, be some interest and some profit

in learning to appreciate the labours of such men by treading, however cursorily, the ground which they had so triumphantly explored. He impressed upon the children that success in everything they undertook must depend mainly upon themselves. Nothing could be done for them unless they put forth their own will and gave their hearty attention to the work before them. If they did not exert themselves, the best teaching would be of no avail. As he observed several of the parents present, he begged to remind them how much their children's advancement depended upon *their* co-operation: they should make a point of encouraging and enforcing their children's regular and punctual attendance at school, and teach them to regard the school engagements as of the first importance, never to be omitted or neglected without strong and sufficient cause. It was perhaps proper that he should say a word on the non-interference with theological opinions which was strictly observed in that school. He could not help indignantly protesting against the inference sometimes drawn from such non-interference, that it arose from indifference on the subject of religion. He thought the opposite inference much fairer and more reasonable. It was from their very reverence for the spirit of true religion that the managers of that school scrupulously abstained from doing violence to the consciences of any of the pupils or their parents by exercising a preference for any particular creed and imposing a mechanical routine of dogma. They considered religion too sacred to be so dealt with. That which rested between every man's soul and his God they left to his own responsibility and to the dictates of his own conscientious judgment. Upon the parents and upon the ministers whom they attended, lay the duty of supplying those specific religious impressions, without which they all knew that the education of the soul would be incomplete indeed. The training of the mental powers in school was merely preparatory, enabling a man to form and exercise his own judgment as to those solemn truths, duties and hopes, which pertained to him as a child of God and a citizen of heaven. In conclusion, Mr. Robberds expressed his pleasure in seeing the children so clean, healthy and happy, and his hope that their future career in life, whatever it might be, would do

credit to the excellent instruction they received in that school.

Southern Unitarian Society.

The fifty-first annual meeting of the Southern Unitarian Society was held on Tuesday, June 29th, at the Unitarian chapel, Baffin's Lane, Chichester. The Rev. H. Hawkes conducted the devotional service in the morning, and the Rev. H. Solly preached an eloquent and effective sermon on the claims of Christ, from 1 Cor. vi. 20, "Ye are bought with a price." In the evening the Rev. J. Ashdowne introduced the service, and the Rev. H. Solly delivered an admirable discourse on the practical importance of the Unitarian controversy, from Acts xx. 32. At the business meeting of the Society, which was held after the morning service, R. H. Lacey, Esq., was called to the chair, and the Rev. E. Kell read the report of the Society. The report stated that the Petition to Parliament agreed to at their last meeting, praying that the parochial churchyards might be thrown open to all the parishioners, and that Dissenting ministers might be allowed to officiate therein, using those services they most approved, had been signed by the members of the Society in the various towns in the district, and duly presented. The resolution agreed to at that meeting also, expressive of sympathy with those Unitarian brethren in the United States of America who had avowed their intention to suffer the penalty of the law rather than comply with the cruel and unholy requisitions of the Fugitive Slave Act, had been transmitted to the Rev. Samuel May, Jun., Boston. After dwelling on various other topics of interest, the report stated that the Society continued the same as to numbers and prosperity as last year, and urged the importance of fresh exertions to extend the operations of an Association whose usefulness was more and more apparent. Besides the ordinary business resolutions of the Society (amongst which was a very cordial vote of thanks to the preacher, with a request that his sermon should be printed), the following were passed:

It was moved by the Rev. J. Fullagar, seconded by the Rev. H. Hawkes, "That this meeting is desirous to express its satisfaction at the publication of an additional Supplement to the volume of Hymns formerly arranged by the late Dr. Kippis and others, and

to return its thanks to the Rev. Edmund Kell for the care he has bestowed in forming this much required addition to the above-named beautiful Collection.

Moved by the Rev. J. Fullagar, seconded by the Rev. E. Kell, "That this meeting, duly appreciating the feeling which actuated the members of the Southern Unitarian Book Society, in 1806, to subscribe liberally from its funds towards the publication of an Improved Version of the New Testament, is happy to find that a considerable fund is in the hands of the British and Foreign Unitarian Association applicable to a similar purpose, and would urge on that Association to consider the propriety of speedily publishing another Version, which, while it may retain all the just and valuable criticisms of the present Improved Version, may be clothed in a phraseology more suited to the public taste, and more in accordance with its associations, than is the above-mentioned volume, and which in consequence may lead to the wider diffusion of a knowledge of primitive Scripture, by being more readily and more generally adopted by ministers and congregations in their public religious services."

It was moved by the Rev. H. Solly, seconded by Mr. Molesworth, "That this meeting desires to record its conviction of the unspeakable importance of a ministry at once educated and

devoted, possessed of a benevolent spirit and a definite faith, and to express its earnest hope that the Unitarian laity may become more deeply impressed with the duty both of encouraging well-qualified young men to consecrate themselves to the service of Christ as ministers of his gospel, and of sustaining them in their arduous vocation faithfully in every way open to them."

Between the religious services the members and friends of the Society, of both sexes, partook of a cold collation and tea,—the Rev. J. Fullagar, one of the only two surviving founders of the Society, in the chair. Various animated addresses were delivered by the gentlemen whose names have been mentioned, evincing a deep sense of the value of the heavenly truths they were met together to promote, and an earnest desire to uphold them with fervency and zeal. The presence of the Rev. Francis Bishop, of Liverpool, called forth an expression of deep sympathy with him in his heavy bereavement. Several new subscribers were added to the Society, and a donation of £2 was made by Samuel Pett, Esq., of London, who was present at the meeting. A spirit of Christian love and piety pervaded the proceedings of the day, and we believe all who were present felt it to be indeed "a time of refreshing from the Lord."

OBITUARY.

MRS. BISHOP.

History and Biography in general record what is interesting in the lives and thoughts only of great public characters. It is the province and privilege of obituary annals to step aside into the paths of private life, and occasionally to give a glimpse into the hidden life of a humble Christian; thus enabling others besides immediate friends to share in a slight degree its blessed influence and holy memories. That which we all feel to be an object of primary importance, though attained with great difficulty, is to make religion a temper of mind rather than a distinct pursuit; and the successful endeavour to do this was a marked characteristic of one whose lamented death was recorded in our last number,—LAVINIA, the wife of the Rev. Francis BISHOP, of Liverpool. Her constant aim was to mingle religion with all the concerns of daily

life, and of this many touching evidences have appeared since her departure. Montgomery's beautiful hymn, "Day by day the manna fell," was found written in the first page of her daily account-book, and many papers manifest the deep desire she felt to draw out and apply from Scripture its catholic and ever-applicable teachings, as well as to shape the utterances of a devout mind in prayer. All her reading was evidently made to bear closely upon the higher wants of her nature, as also her deep love of Art and Poetry; and while her pencil was occasionally employed in copying the glorious creations of the old devout Masters, her studies in Kant and other deep thinkers were turned to spiritual benefit by shewing her how Christianity stood their tests and rose above their criticism. During her last illness, a beautiful spirit of resignation shone through all her fer-

vent desire to be spared to her husband and children; and when those around her were unable to repress their grief, that exquisite hymn, "Is there a lone and dreary hour," was uttered by her with affectionate calmness, to convey that consolation to others which she had needed and found herself. The anxious sympathy, the tender and considerate kindness, shewn by rich and poor throughout her illness, and, in a marked degree, by many generous friends, will never be forgotten by those who received and witnessed it. The Ancient Park chapel was filled at her interment by a congregation of persons from the Mission district, and many others, who attended in token of loving respect. A very beautiful and affecting address was delivered on the occasion by Rev. James Martineau, who preached on the evening of the same day at the Mission chapel, from the words, "The cup that my Father hath given me, shall I not drink it?" Her mortal remains rest in the retired cemetery of the Park chapel, and the rose and the fuchsia bend over her grave.

April 26, in his 69th year, WILLIAM JESSOP, Esq., of Butterley Hall, in the county of Derby, and the principal supporter of Unitarian Christianity at Ripley, near Alfreton. A tribute of respect was paid to his memory on the 16th of May, in a discourse delivered to a large, attentive and deeply sympathizing audience, by Rev. E. O. Jones, of Duffield, Unitarian minister of the place. Of this highly valued gentleman the writer of his obituary in the *Derby Reporter* says, that he was the late head of the highly respectable and extensive firm known as the Butterley Company, and then adds, "He had retired from business, in consequence of the infirmities of increasing years, some time ago, and gradually declined till he closed his account on earth, after a long life of probably the most active character ever sustained by a man of business."

June 24, at his house in Ormond Street, Manchester, in the 71st year of his age, Mr. CYRUS ARMITAGE. This excellent man was descended from a long line of respectable and religious ancestors, one of whom was Godfrey Armitage, of Lydgate, in Yorkshire, the friend of Oliver Heywood. The house of Godfrey was the first Presbyterian place of worship in Lydgate. In a little volume which the subject of our present obituary notice printed shortly before his death, entitled "Some Account of the Family of the

Armitages, from 1662 to the present Time," he characterized his Nonconformist forefathers as "a noble, though little known class of men—those deep-hearted, homely, religious Englishmen, who by their piety and enlightened zeal set an example of the truth and value of Nonconformity, planted the Saxon character of our country in the virgin soil of America, and practically secured for us the essence of what civil and religious liberty we now possess" (p. 97). The parents of Cyrus Armitage were members of the little Presbyterian society worshipping at Dob Lane chapel, Failsworth, near Manchester. His father, a shopkeeper and weaver, possessed tastes and knowledge far beyond what are now found in a similar class of men. Although he died before his son was twelve years of age, his character had left an impression of no ordinary strength. "While my father was living" (the "Account" says), "I was often struck with the marked distinction with which he was noticed by the most respectable of the neighbouring gentry, over others in the same rank of life as himself. This may partly be accounted for by his persevering industry, inflexible honesty and integrity, and his consistency of character as a sincere Christian. He had strong reasoning powers, and could carry on a conversation, or maintain an argument with his superiors in education, on subjects which required a course of reading, study and reflection, which is rarely to be found amongst those who have to labour for their daily bread. The late Rev. Wm. Hawkes preached at Dob Lane for some time, and removed from thence to Mosley-Street Unitarian chapel, in Manchester, where he continued till his death. A friendly intimacy subsisted between him and my father as long as he lived. When the late Dr. Priestley came occasionally from Birmingham to preach at Mosley-Street chapel, my father was always invited to meet him there" (p. 76). — Mr. Hawkes was succeeded at Dob Lane by Mr. Lewis Loyd, who resided in Manchester and assisted at the College then just established. Mr. Loyd was a frequent visitor at the house of Enoch Armitage, and noticed the aptitude for knowledge and good impressions of his son Cyrus. At Mr. Loyd's suggestion, the idea was entertained for a short time of his being prepared to study for the ministry. But through the death of his father and the retirement of Mr. Loyd from the Christian ministry, to enter into the banking-house of Mr. Samuel Jones, whose daughter he had married, the purpose was abandoned. If the scheme had

been matured and means found for carrying it into execution, it is the belief of the writer that Mr. Cyrus Armitage would have made an excellent and useful minister. He possessed a sound understanding, and, with not many facilities after his father's death for improvement, had assiduously cultivated it. Few men out of the professional class could better express his ideas, especially on paper. He was a man of a most kind nature, and was always a friend to his neighbours. In early life he had witnessed on a small scale the mischievous workings of political intolerance and religious bigotry. He remembered frequent insults to the members of his father's family on account of their dissent and liberal politics. His attachment to liberal politics was throughout life strong. The last public assembly which he attended (very shortly before his death) was to meet and support Mr. Milner Gibson and Mr. John Bright, the late and the present representatives of the more liberal portion of the constituency of Manchester.

The more important periods of Mr. Armitage's life were spent in Dukinfield, where he was engaged in the cotton manufacture. He was a zealous and influential member of the Presbyterian congregation there, and his society was greatly valued by the successive ministers of the place. Both at Dukinfield and Dob Lane, the musical knowledge and taste of the members of his family were made available for conducting or improving the chapel choir. He was an early friend of Miss Deborah Travis (now Mrs. Knyvett), whose vocal talents afterwards secured for her celebrity. He was also a very kind friend to the late Rev. Benjamin Goodier (his own sister Martha married a Goodier), and during his short ministry at Oldham, in 1816, this excellent man found a home under Mr. Armitage's roof, where he officiated as tutor to the elder sons. In the Memoir of Mr. Goodier, a very pleasant account is given (p. 122) of the house and his friendly host. The progress of building and manufactories has since stripped the place of many of its beauties. Mr. Armitage withdrew from business as a manufacturer, and during the last ten

years of his life resided in Manchester, where he filled several respectable agencies. He joined the congregation at Brook Street, where he was a delighted hearer of the instructive and often exquisitely beautiful discourses of Rev. J. J. Tayler. In consequence of the successful establishment of his eldest son, Mr. John Armitage (author of the History of Brazil), in the island of Ceylon, other members of his family settled there, and the successive partings with five of his children were very trying to his affectionate disposition. During the past year he had been still more distressingly tried by the death first of his youngest son, and afterwards of his wife. He submitted with Christian resignation to God's will, but there is little doubt that agitation and sorrow materially assisted in calling into activity latent disease. About a week before his death he was attacked with severe illness. From this he seemed to be recovering, when suddenly, on the evening of June 24, he sank almost instantaneously under an attack of angina pectoris. His remains were followed to the grave at Dukinfield Old chapel by his relatives, amongst whom was Sir Elkanah Armitage, formerly Mayor of Manchester. On the following Sunday, in the presence of a numerous congregation, the minister of the place paid a becoming tribute to Mr. Armitage's character, dwelling on his intelligent, cultivated and religious mind, and his purity and affectionateness of heart. He alluded particularly to one characteristic, his love of children, which was apparent not only in his own happy home, but in the houses of his friends and the cottages of his humblest neighbours.

Mr. Armitage was the author of a hymn, found in some of the modern collections, the first verse of which is,

"When sickness, sorrow, grief and care,
O'erwhelm the bosom with despair;
When life's gay visions all are fled,
Where shall we rest the weary head?"

This hymn was sung at Dukinfield after the funeral sermon, the minister calling attention to the fact that it had been composed by their departed friend and former fellow-worshiper.

MARRIAGES.

June 4, at the Old chapel, Dukinfield, by Rev. James Bayley, of Stockport, Mr. JOHN MORTON, of Dukinfield Hall, to Miss CATHERINE MATHER, of the same place.

June 9, at the Unitarian church, Stockport, by Rev. James Bayley, Mr. KELSALL SAMUEL LOWNDES, draper, of Stockport, to Miss ELIZABETH ELEANOR HEYS, of Handforth cum Bosden.